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## THE BETTER WAY.

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## THE ROSTRUM.

The Naturalness of Physical Death.  
Synoptical report of Mr. J. Frank Baxter's lectures on Sunday, June 24, 1888, in Memorial Hall, Cincinnati, O.

MORNING SESSION.

Life is a mighty problem, and in its entirety beyond the utmost reach of finite comprehension. Of it, somewhat we know, and may know; of much more we can only conjecture and believe; but for its greatest knowledge must we ever never know. The moment we begin to live, that moment we begin to die. Life and death are handmaids. Leaving the phenomena in their relations to the gaseous, the mineral, the vegetable and the animal kingdoms, Mr. Baxter considered the relation death bears to the human.

Naturally we have come to welcome life as the one thing above all else our longing. We say naturally, because life being eternal, intuition must dwell, as it does, within the human heart to prompt the desire. We have, however, unnaturally, i.e., unreasonably, come to look upon death as the one thing above all others to be dreaded. The fact is, to a person of sweet, clear conscience and lawfully attuned development, life is a musical harmony, and even death "but a song bearing the soul heavenward" still farther. Death to the aright living is naught but the *lifting of the life*.

Of course, however educated, death is most closely connected with our tenderest feelings. Superstition and dominant theological dogmatism of the past, and, too, many deplorable doctrinal teachings still extant, have had, and yet have, the effect to teach the major number to ignore much of life, inasmuch as the great fear and trembling condition these teachings have established has unfitted them to properly study life's problem. "Prepare to die!" "Prepare to meet thy God!" with a vindictive God in view, has been, and to great extent yet is the preaching. Hence life oft is made most gloomy, because of the dreaded monster death is considered to be.

But men are learning fast that death is not a curse, is not sent as a punishment from a revengeful God, but rather a blessing really, and a natural process in life.

True, to him who violates law, to him comes punishment, slight or intense in proportion, or even resulting in physical death. If so, however, the punishment is remedial, not arbitrary. Nature's penalties always are just, and they are necessary as just. They teach the ignorant and recall to the careless as well the sense of duty. The Book of Nature is the lawful gospel of life, its pages constantly turned before our eyes that we may read and learn; and failing to heed, we are admonished through pain to be obedient. This may be freely admitted and yet some say, as some do, "all well enough, and in great measure, perhaps, but I fail to see that death does the special individual to whom it comes any good, however much of law, of duty, of truth it may impart to living humanity." When such thoughts are uttered we are

listening to one who limits life by a cradle and a coffin. When such an one fails to see natural justice in the fact that certain individuals are born into a world to suffer to mourn, to regret, to sicken and to die, which certainly would be unjust and useless if earth-life were all, how can he make an exception here in nature's course? How can he fail to see that it argues another life beyond wherein justice shall come to all? If there is no such spirit-world, then "God" is most unjust, cruel and brutally vindictive—in fact, life then were not worth living. There is some excuse for such a decision in the mind of the materialist, but none whatever to the majorities, who entertain belief in immortality.

Science and philosophy have dealt death-blows to superstition. Tenet after tenet in the Christian church, in the light of progress, has been dismissed or reinterpreted. Liberalism has shown the value of reasoning, and observation and inquiry now marks the age, and the world has admitted Spiritualism and given its place in history, and as a result doctrines have been modified, changes taken place in art, the sentiment of preaching, conversation and music affected, and overtures in customs, rites and ceremonies become marked. We have found in reality that life is more than a mere "journey to the tomb"—and further, that "probation" ends not with the grave. We have learned, and are learning, that death is a process in life, an opening of the gate to endless existence, where no vindictive God sits enthroned to receive church saints for heaven and to send the "world's people" to hell, but rather where the race for everlasting progress opens up to all.

So it is to him who lives with open eyes, ears and heart, alive to the knowledge of this day, true to nature physically, morally and spiritually, *life ever will be sweet*. Life being sweet, his body and soul attuned to nature, death will, aye, must be sweet; for having lived aright, no remorse of conscience could annoy—no sickness could be his portion, for he would have ripened to old age and naturally and gradually declined—and be the future what it might, he could not, so circumstanced, dread the transition—pain at parting with friends could not obtain, because he would know it impossible to remain in the body longer without its being a burden to them, as well as to him—and Spiritualism true to him, he would know he need not necessarily, because in spirit life, be separated from his earth-friends, but would be gratified to think he could at times be present as a spirit, with them, to possibly care for or aid them, since he had relieved them of anxiety for him. In fact, death to the upright, correctly preserved man is simply a lying down to sleep, the experiencing of a pleasant dream with a happy, joyous awakening.

Still, it is true, that many of the Spiritualists fear the separation of the spirit and body, though they have no fears of their future whereabouts or happenings. We look around and see sickness, pain throes and gasps—to us manifestations of agony—and we fear like experiences which must come to us, for death is inevitable.

The assurance that no sickness and accompanying pain shall be, cannot be given, but it need not be, if all will agree—at least it need not have been, had all agreed and maintained it—to observe the laws of nature and life. But it can be and is assured you, that however painful and agonizing your earthly existence, however great the penalty of law for the violation of your manhood, that death *per se*, so far as physical processes are concerned, is wholly painless. Science has conclusively demonstrated that the very process relieves one of pain and soothes fear. There is mystery attending physical death, but to the student there is no more than accompanying birth. This fact is settled, viz: that painlessly we come into this life and as painlessly we exit. Unconsciousness generally attends the final act of earth-life, but whether conscious or not, insensibility is the rule. The fact is, nature wisely provides for all her processes to prevent pain in their accomplishment, tear-ducts and fluid to moisten eyes and lids, lubricating secretions to offset irritation and undue friction, cartilaginous cushioning in joints to ease jars and give elasticity to motions. So, too, she provides in her beneficence a sort of anaesthetic to make one insensible to the operations attendant upon transition—not only this but she makes preparations for its administering.

How do we live? We have each a circulating system to which the blood exclusively belongs; and a nervous system to which only the nerve-vital fluid belongs. The air we breathe is composed of about one-fifth oxygen and nearly four-fifths nitrogen. Hydrogen and electricity are also parts. With each breath we take into our lungs this compound. The oxygen and electricity are communicated to the blood, charged as the blood is with more or less of iron. This iron is thereby made magnetic, like to the galvanic battery needles.

The blood is thus made positive in the lungs. The oxygen generates an acidity in the blood, much like to the sulphate of copper in the battery. This electrified and oxydized blood is thrown to the heart, thence to the arteries, on through their subdivisions and ramifications, and further into those of the veins, and then the venous system takes it back with its gathered impurities and changes to the heart and then to the lungs again for purification and a fresh supply of the electro-magnetic power from the fresh, inhaled air. This circulation of the blood causes just enough friction to make an escape of the electro-magnetic current from the circulating system into the nervous system, for which it has a strong attraction and it there becomes what is variously known as vital force, vital magnetism and animal galvanism.

Of course, when the blood has freed itself of this nerve-vital fluid, it must be negative in the veins returning it; but by our breathing the lungs are always positive from the constant fresh supplies of electricity, and in consequence, the blood is drawn from the veins to the lungs, as the negative and positive in electricity rush together and in this way life is sustained. The more oxygen and electricity, the more lively and exuberant of spirit; the less of these qualities, then the less animated and the more dull and sleepy. The more lively, the quicker the circulation of blood, and the more completely effete matter, nitrogenous matter and carbonic acid gases generated in system are properly thrown off. The less oxygen and electricity, or if impure air is taken, then the slower the circulation, and the effete matter and generated poisonous gases are less rapidly cast from the system; in fact, they collect within it. The same, too, if conditions exist, as in case of consumer or clogged lungs, whereby only a little air can be taken at a time.

We are sick, suppose. Some part of the body is diseased and incapable of performing its functions, the liver, the kidneys, or whatever, whereby much effete matter collects to irritate and deadly gases are not thrown off from the system but remain to poison the body; what is the result? The blood circulates more slowly and ebbs, the assimilation of nutriment is less perfect, the skin becomes dry, dead, flaccid, the muscles stiffen, the brain loses excitability and it imperfectly obeys the will, desires cool into apathy and at length the self no longer contract and expand, and the stream of life stagnates in its round to the heart. Then the pulse becomes all, the voice silent, the eye dim and gray, and the useless form sinks heavily to clay. This is physical death.

But is there no pain? No. By every process, the gases which, under natural and full exercise are thrown off about of the system, collect and remain in the system, the chief among them being carbonic acid gas. This gas is a most powerful anaesthetic, and under its influence the nerves of the body lose their sensibility and the brain its consciousness off. Men and animals are often killed by bathing fumes of burning charcoal, doing but pure carbonic gas. Nature, at this, generates it within and makes one sensible and unconsciousness, and the individual sleeps off to death.

Mr. Baxter illustrated this process of asphyxia under drowning, and other

ways. No attempt is made at verbatim report, but we trust the brevity of the synopsis may not be so great, as to be vague.

But what of the convulsive twichings, throat gurgling, ghastly throes and distortions of the dying, if no agony is there? To this Mr. Baxter replied that they were exhibitions of wholly unconscious automatic action. All could be, and are, reproduced in a thoroughly dead but supple body by sending a magnetic current from a strong battery through the nerves of the same. He gave here interesting examples and illustrations. His remarks on sudden deaths by accidents or from disease and on suicides, were most absorbing. In view of the fact that some might feel justified in taking life, Mr. Baxter tellingly called attention to the moral obligation involved, and the spiritual responsibility. Physical death is followed or accompanied by a spirit emancipation, and the sinful and unjust have not escaped punishment because of their having passed from one abode to another. Law is law.

The lecture dealt wholly with man as a physical being, save so far as the treatment in this respect involved a reaching into the spiritual.

### EVENING LECTURE.

#### The Existence and Emancipation of a Spiritual Body.

"If a man die, shall he live again?" No, if he dies. As a physical being he dies, and although indestructible as to its atoms, yet as a body it cannot live again—its particles disintegrate, transmute and transform, but it, itself, is beyond all resurrection. St. Paul has said "there is a spiritual body." We believe it. Not because Paul said it, but because we have evidence of it. There is also a spirit, or, better, perhaps, designate it soul. Man is triple in nature rather than dual. He has a soul—the innermost and actuating principle, the God principle; a spiritual body—the direct expression of the soul-force and permeating the whole man, in fact the counter-part, so to speak, of the latter; and a terrestrial body—the outer physical man. The Materialist admits man dual i.e. possessed of physical body and actuating force, a force which upon cessation of physical life becomes diffused into the ocean of force, lost as to any identity and only immortal as an involved, evolved active power. Many ecclesiastical sects consider man also as only dual i.e. possessed of flesh, blood and bone form, and the inner spirit, soul or "breath of God," the latter diffused at death of the material man, till God shall re-collect and re-breathe into the resurrected form again some where in the future. Thus while certain ones put the man and his spirit out of reach for a time—till a resurrection and judgement; the materialists put them out of reach forever and eternally. Any man of reason, however, sees conclusively the impossibility of a resurrected physical body, or of any miraculous resuscitation. So far as the disposition of the physical concerns us, Materialists, Spiritualists, and it may be added, they of the advanced church, all agree. So far as the spirit's disposal is concerned, all differ.

The Materialist looks upon Spiritualism as absurd, because, settling down upon man's dual nature, rather than upon the fact of his triple make-up, he argues from this false premise that the spirit at death—the force principle—would naturally go into space to the utter destruction of entity or identity. The Churchist, especially of the old school, looks on Spiritualism as unreasonable, because, not having considered man's three-fold organization, but taken for granted he was only two-fold, made of clay and breath, he argues that when that breath is taken away, no conscious existence as a spirit can be, nor will be, until God interferes, to select the bodies of the good, and once more "breathe into their nostrils the breath of life," thereby making them "immortal souls."

Such consequences might, be from such premises. But, as by previous lectures and seances, Mr. Baxter had attempted to demonstrate, man is a trinity in his construction, and when the outer material body dies the inner Spiritual body sur-

vives and rises triumphant over the grave, actuated by its non-liberated indwelling spirit. Clairvoyance as well as spiritualism has demonstrated this. This process is known as the Spirit's emancipation.

But has man this Spiritual body? If so, says Materialism and Free Thought, the whole of Spiritualism follows naturally in consequence.

We are all aware of the inestimable blessings to suffering humanity which the discoveries pertaining to ether chloroform, chlorals, &c., have brought. But while physicians and surgeons have studied the influence of these anaesthetics and their results in certain directions, scientists and naturalists have studiously employed their time to the results in certain other channels. It is noted that, though the body physical is benumbed and insensible—apparently dead—that the mind vigorously acts. That upon returning to consciousness, the patient seems to have been in a dream land, but yet the narration of events &c., seemingly experienced, are of such a nature as to leave an abiding impression leading to the possibility, yes, probability that the human spirit may have been freed from the body.

Persons resuscitated from drowning have repeatedly declared that after the first struggle, there was no agony, but rather pleasure. They have all spoken of the active mind, how it recalled vividly the whole of a past life, when memory became an accuser or justifier or both, and how in accord with some law they seemed to ascend to some region where innumerable friends, long since known to have died, were ready to receive, comfort and assist them.

Now those who have taken nitrous oxide, producing asphyxia exactly analogous to that from drowning, have expressed similar thoughts. The majority of people subjected to anaesthetics for severe operations, upon restoration to consciousness, tell of themselves as having stood apart in strange surprise at where they were and who they were; for there lay before them their motionless, pallid bodies under subjection to operators with their knives and instruments.

Almost all who have taken these administering of ether, gas, etc., speak of knowing nothing of pain, but it seemed to them as though they were "floating in space," to use their common expression. It is fast gaining ascendancy in thought among Scientists, that man is possessed of a spirit-body, and during asphyxia, the man, as to physical, is experiencing temporary death conditions, and as to the Spiritual, is realizing a temporary emancipation of the spirit, and that the condition and strain too long continued would under the magnetic cord, the only tie that held the two in life union, and entirely free the spirit for the Spirit-world and leave the physical in death, in this. As St. Peter put it "Dead in the body but alive in the Spirit," or as St. Paul expressed himself of the condition of a young man "Whether in the body or out, he could not tell."

Dr. Timothy Gordon, of Plymouth Mass., a surgeon of much experience said he believed that "the benumbing the body and making insensible the nerves, by the administering of anaesthetics is a condition caused by a withdrawing, for the time, of the spirit—its indwelling being unpleasant, not to say impossible." He further added "These experiments have done more to establish my belief in immortal life than anything else."

Studying carefully cases of ecstasy, suspended animation, trance (aside from Spirit-trance, if you please) much evidence is found toward the support of the theory of the existence of an independent spirit-body. Skeptics have in these cases a physical and scientific basis for testing the beliefs and assertion of pneumatologists, psychics and mediums, as to the independent existence—aside from the physical body and its organs—of a spiritual body.

Mr. Baxter considered somewhat "the double" of man, so called mind-travelling, discriminate dreams and open visions. Said Mr. Baxter, "Suppose I have here, a good natural clairvoyant upon the platform. I blindfold carefully and thoroughly the individual with the object in view of his exercising only his inner or spiritual sight. I now bring for a subject to be described, a man who has lost one of his arms. I say nothing of the subject's condition, but ask a description. A very accurate one in most respects is given, yet we are all surprised that no mention was made of the missing arm. You surmise clairvoyance is a myth and your clairvoyant a fraud, guessing. I ask for the clairvoyant to look again, and suggest that he particularly notice the subject's arms. He

does so and tells me he notes nothing unless it may be that the right arm seems rather more distinct and defined, and really, refined, than the left one.

How? In your impatience call him out. You know the right arm is gone, cut off years ago, but the clairvoyant has described one there, and in your ignorance you say it's nonsense to think of Clairvoyance as a fact. But talk with the man whose arm is gone. He feels that arm there. He tells you of sensations he experiences. He even tells you that he finds himself putting out that absent arm to accomplish some object. We talk of an imaginary arm there, but the man whose physical arm is amputated insists his present sensations are real.

Now I ask what is the probability? The clairvoyant who accurately described (otherwise than as pertained to the absent limb, in your estimation) insists he saw a limb; and the subject senses a limb there. The probability is that an arm is there, though physically invisible." Mr. Baxter alluded to theories advanced, and affixed objections to all, save the existence of an invisible spiritual limb. We are not entering into a detailed account, offering all his arguments, and much less are we giving an extenuated literal report. It is, at best, but a glance.

Mr. Baxter carried this matter of clairvoyance a little further. The spiritual arm seen is the exact form of the healthy, material arm that was. So would it be of any other part or member. Man, however much mutilated and cut away by the surgeon's knife, is clairvoyantly seen to be entire and human-shaped as to his spiritual form. If this is so, the spiritual parts remaining intact, as the spiritual body is but the sum of these parts, what hinders a spiritual body remaining, and, of course, the counterpart of the perfect physical body?

Mr. Baxter had been dealing in probable evidence. He then offered positive evidence from Spiritualism—mediumistic vision, trance description and materialization. Many objections raised to the Spiritualistic theory were considered, and very clearly disposed of.

Mr. Baxter called attention to the dying, and the almost invariably attending open vision—the acts, experiences and descriptions, as spirit friends and scenes became visible. These things, by many, have been set down as mental hallucinations, but generally impatiently so, because so much seemed inscrutable to those without spiritual insight or education. Those open to spiritual influences, those passing out to spirit life, and likewise most of our physicians and nurses are not so willing to dismiss the appearances and testimony thus.

If man has this spiritual nature, which survives the death of the body, which is separated from it at the moment of dissolution, and clairvoyance and mediumship are facts, what have the latter revealed relative to the act of separation, the spirit's emancipation? Several clairvoyants have described the process, among them Davis and Tuttle. The latter gave his open vision of the flight to spirit life of a young girl. After describing her as lying on a couch, the form wasted with disease, the face pale; suddenly came a flush of excitement to the cheeks, the eyes spoke volumes of angelic love, and the face became radiant, for spirits she already saw whom she recognized, ready to receive her. "How beautiful!" broke from her pale lips. "Farewell! good-bye!" she said to her weeping friends. "I come! I come!" exclaimed she to the spirits in waiting. Her body sank deep and heavy on the couch, but the light of the spirit was departed. And in these words Mr. Tuttle briefly puts his description of the clairvoyant vision portraying that spirit-body's release.

"Slowly the spiritual form withdrew from the extremities and concentrated in the brain. As it did so, a halo arose from the crown of the head, which gradually increased. Soon it became clean and distinct, and I observed that it was the exact resemblance of the form it had left. Higher and higher it arose, until the beautiful spirit stood before us and the dead body reclined below. A slight cord connected the two, which, gradually diminishing, became, in a few minutes, absorbed, and the spirit had forever quitted its earthly temple. New faculties were bestowed, new sensations were experienced, and the grand spheres of spirit life over-dazzled and covered the mansions of earthly pride."

This, or similar process, is the emancipation of the spiritual body, and in this way the mighty souls of all rise grandly up from earth limitations and claim their kindred and destiny. Then let gratitude fill the souls of earth, for the kindly ministrations of physical death and spirit emancipation, for in the realms of immortal existence we shall dwell forever and forever.

"O, then, though you weep,  
When your loved ones sleep,  
When the rose on the cheek grows pale,  
Yet their forms of light  
Just concealed from sight,  
Are only behind the veil.  
With their faces fair,  
And their shining hair,  
With blossoms of beauty crowned,  
They will also stand  
With a helping hand,  
When you shall be onward bound."



## A Sweet Rebuke.

She danced with me the morn'g,  
And as we passed beneath the curtain,  
She laid her hand upon my arm,  
And spoke to me in tones uncertain,  
"I want to thank you—now," she said,  
"That box of lovely flowers—you sent it.  
They're just the ones I loved the most;  
I scarce believe for me you meant it."  
"I know that you'll forget the words,  
I said that night at Martin's German,  
Your flowers seemed like a sweet rebuke,  
And read me a poetic sermon."  
"Let us be friends again. You know—"  
A soft flush rising to her forehead,  
Her hand outstretched—"Forgive me, Tom;  
I didn't mean to be so horrid!"  
I saw the love light in her eyes;  
They spoke so plain, who could resist her?  
I took her hand within my own,  
And then—I bent my head and kissed her.  
And yet a chill struck to my heart,  
Even as I viewed the blossoms yellow;  
You see, I hadn't sent the flowers,  
It must have been some other fellow.

—KITTIE K.

## A Kind Word.

A loving word in kindness given  
Oft cheers the weary heart,  
And oftener still leads onward ones  
"To choose the better part."  
What though 'tis met with ill return  
I'll not disheartened be,  
Since in the ultimate of years  
Its fruits shall gladden me.  
As dew upon the thirsty earth  
Renews both plant and flower,  
So loving words the falling heart  
Restores to conscious power.  
Let me withhold no kindly word  
Which seems but trifling now,  
Its future might, some needy child,  
In saving power may know.  
And thus may no unchristian word  
Upon my lips ever rest.  
I'll choose the nobler, purer one  
Of blessing and be blessed.

—The Manifesto.

Written for The Better Way.

## The June Festival at North Collins, New York.

Our June meeting has come and gone with its greetings, its renewals of old friendships, its clasping of familiar hands, its forming of new ties and its grand inspirational lessons. It seemed as though nature too brought her choicest gifts to lay on the altar of divine truth, in the dancing sunbeams, the bird songs and the fragrant flowers.

The meeting was called to order Saturday morning, June 16th, and a short conference held in which Mrs. Carrie Tving nobly defended the persecuted medium, Diss Debar. She said let her be what she might morally, that from personal observation of phenomena taking place in her presence she knew her to be a genuine medium; however much she might have been led to use deception with others; she knew the pictures obtained by her under test conditions were genuine, and while she would crush out the wrong she would lift up the wrong-doer. After music, Mrs. Elizabeth L. Watson, of California, was presented by the President, George W. Taylor. She asked for subjects from the audience and the following were presented:

"If reincarnation be true, what of hereditary transmission?"

"How shall we build a temple fitted to Spiritualism?"

"Will our homes in spirit life be what we would have them?"

We can only give a few disconnected thoughts gleaned from this remarkable lecture, for so deep was our interest in the wonderful truths presented that a part of the time our notes were entirely forgotten. She spoke with a strong German accent and the controlling intelligence said he came because conditions required him to do so—as a sort of necessary evil.

Taking up the first subject the speaker continued. If reincarnation be true, but we do not recognize it as a fact. The law of progress denies it as such. The change which you call death is only another round in the ladder of progression, and leads onward and upward to higher, broader and better conditions. We do not return to the infantile condition to travel again the same road slightly deviated to gain some new experience. There is no turning back in the eternal march toward infinity. What of the law of heredity? We are the result of all the past as much as the trees and other objective substances about us. From the time when the world was "void and the spirit moved on the face of the waters" everything has been traveling toward spiritual life, not spiritual life toward materiality, and every life however poor, or low, or debased, is linked to the Infinite. Sometime it shall come out into the sunlight of love and truth. Every possibility of the grandest life existed from the beginning, only waiting conditions for its unfoldment.

How shall we build a temple fitted to Spiritualism? What is Spiritualism? It is something entirely different to different persons, as every one sees differently and is differently moved by the same phenomena. To one, all there is of Spiritualism is perhaps table-tipping or physical demonstration; to another discerning spirits or spirit communion, but Spiritualism in its broad and true sense means the philosophy of life, the key of spiritual existence, and in building a temple fitted to it we must begin with the human soul. There is no material temple fitted to it except the universal temple of nature—no other broad enough

or high enough. The past has builded well. Every truth it has unfolded has been necessary and all combine to form this humanitarian temple; and yet this temple will never be finished. Nature itself is ever unfinished. All along the milky way, bounding the heavens with a girdle of nebulous beauty; worlds are under the process of formation. God is forever building new worlds and systems of worlds. The finite cannot clasp the infinite and perfection cannot be reached. We must begin our temple by living better lives. The material for its erection is drawn from everything worthy, be it Catholic, Protestant, or Pagan. The eternal fountains of truth form its holy center. There is no infallible scripture. New scriptures are being written every day, broader, fuller and better than the old. The day will come when the world will be glad to worship in this temple where all will be free to express their best thought; but I declare unto you that it will never be finished.

Will our homes in spirit life be what we would have them? We are in spirit life now only held by material environments. Our homes are ever builded from what we have to build with; in building this temple you might have wished for the purest of marble walls and alabaster floors but you were obliged to hew it from the trees of the forest. Nothing contrary to nature can succeed and whenever a reform is brought into harmony with nature it will be sure to bud and blossom and bear a bounteous harvest of good in its season. For your spirit homes you yourselves must furnish the material, and you had better begin now. What makes them beautiful? Love. What makes them ugly? Hate. Then cultivate loving, true natures and take at death pure material with you. Death is a step forward and every step onward gives us better conditions. If you have a physical deformity, it will drop away from you. Begin your homes now in earth life by being right. Harmonize them with pure aspirations. Loving deeds have a mighty force. Forbearance is the foundation on which both our earthly and our spirit homes are erected. Truth and spiritual unfoldment is the light which will beautify them. Our spirit home will be our earth home reformed. Let us build wisely and well.

At the close of the lecture, Dr. F. L. H. Willis delivered a fine inspirational poem. The afternoon session was called at 2 p. m. Dr. Willis gave the address, subject: "The true genius and scope of Spiritualism," which was able, scientific and well presented. He spoke of Rev. Talmage and his unjust accusations and said that in the intelligent audience before him he failed to see the long-haired, cadaverous, clammy-handed individuals described by the preacher. At the close he gave a poem, drawing a parallel between the persecution of Christ by the church and those of our mediums to-day. So cutting were the criticisms drawn, so fine the points made that the audience became very enthusiastic. On Sunday morning an interesting conference was held in which several participated. E. W. Sprague made a soul-stirring prayer, and Mr. Towsey, editor of the Cassadagan, gave some very fine thoughts, after which Dr. Willis was again presented and spoke from the subject, "The influence of modern Spiritualism on Public Opinion." The lecture was full of deep scientific truths and cultivated thought. At the close he took a rose from a bouquet on the stand and gave from it one of the most beautiful poems we ever heard. In his improvisations we think lies Dr. Willis' strong point. We can truly say they are the most perfect in rhyme, measure and metric arrangement of any we have ever heard given in this way. It almost seems as though they must have been carefully and thoughtfully prepared, for the closest critic can find little fault. The afternoon session was called at 2 o'clock, and Mrs. Watson presented to give the closing lecture. This time her regular guide was enabled to control her organism, and took for a text Shakespeare's immortal lines:

"There's a divinity that shapes our ends  
Rough-hew them how we will."

It really seemed as though the divine inspiration of the angel world had been collected and the effort made to pour it through the brain of the entranced speaker; the audience were held spell-bound, the very leaves seemed to pause to listen and the breezes hushed their murmuring, the deepest silence was maintained except occasional bursts of enthusiasm as some hidden point was brought to view. She pictured the teachings of theology in all their horror until a shudder went over her hearers. Anon she painted the beauties of truth until every brow lighted with the touch of hope at the contemplation of the grand possibilities of the human soul. It was simply wonderful, and we regret that Mrs. Watson so soon takes her departure to her far western home. The prayers and good wishes of her many friends at North Collins will follow her in her divine ministrations wherever her work may be.

The music, which was gratuitously given, was a very interesting feature of our meeting. It was finely rendered and much credit is due the talented ones who thus contributed to the enjoyment of the occasion. Thus closes our first June festival but we hope not the last. Although the attendance was not so large as we had anticipated yet we consider the meeting a success and hope to make it a permanent gathering. The 33d annual meeting of this society will be held Aug. 30th and 31st and Sept. 1st and 2d. Yours in the cause of Progress.

EMMA TRAIN, Sec'y.

Written for The Better Way.

## Problems in Life—Passing Away.

Passing Away is Written on the Walls and all the World Contains.—Mrs. Hemans.

Life's sweetest joys will pass away  
Yet memory holds them dear;  
And in their beauty comes each day  
A sympathetic cheer.

Then let it pass and quickly too  
That we may reach the end;  
Then all the joys our life has seen  
Our spirits will commend.

And then we'll raise our shining souls  
Into their place of rest;  
Then all the joys our hearts have known  
Will make us ever blest.

To the undeveloped spirit in mortal life, the mysteries of the spiritual world surrounding this planet are unsatisfactory. We look upon death as a great mystery and calamity, because we know not its precepts. Its teachings have to be developed by the human mind before we learn its lessons. Those who have looked into the cause and effect of life's lessons, find life's great mysteries unfolded to their view, and no one would have the laws of life changed, if it were possible to do so. We condemn life's laws because in our ignorance of life we do not understand their teachings. The students at school see no necessity of learning the hard tasks set before them, yet we continue to send children to school to learn and outgrow their ignorance. If passing away after all the trials and struggles to obtain wisdom and knowledge in this life was the end, would the short time of comfort obtained pay for all the trials and discomforts we experience? Would not life's happiness be a failure? do you not know that all happiness is of the spirit? Then why not study your spiritual self, if the spirit controls your contentment or depression, and thus brings happiness or discontentment? Why not study the laws governing spirit; must the written pages of your life speak only of error and discontent? Are they themes to leave as an inheritance to your children on earth? If not, why let them remain? Why not seek to know by nature's laws the truth of your inheritance? What and who you are, and your possibilities for the future. My poet teacher says:—

God gave us light to see it all,  
And comprehend the past;  
And way beyond this written word  
Will life and memory last.

Who knows better than the spirits now enjoying the fruits of their earth's experience? Where stands faith in the presence of knowledge, who can deny the right of knowledge to be heard; when superstition, with all its darkened atmosphere, keeps the human soul in ignorance of its power of unfoldment? Is it not time that spiritual teachers came to the world to set humanity right? Who can chase away the gloom and sorrow of earth's experience, like some loved one returning to unfold the truth, as they know and find it revealed to them in higher conditions of life, and thus lead the hungering and weary souls of mankind out of the darkness into the light of everlasting love. How sweet the comforting words of this poet teacher, as he breathes the lessons of life to our weary souls. No death, but "way beyond all written words will life and memory last." What comfort these words to the loving mother, mourning the passing away of her darling. What joy to the heart that is pining in sorrow for its mate. No more need we build our faith on hope, really supplants hope, facts present knowledge and knowledge power.

Knowledge, a beacon light of power,  
Extends beyond earth's darkened hour;  
Both spirits and mortals must obey  
The truth, when knowledge has its say.

What a power, who can dispute is right; let all the so-called priests and ministers dispense their soul-giving convictions, and then ask them what they know, and all must concede that knowledge is only belief founded on their faith and ignorance of life. Knowledge does not enter there; those who have knowledge have also experience, and thus teach the truth, and its teachings learn to live to its highest principles. Thus the wave of spiritual light now gleaming thro' this world atmosphere, is bringing humanity's reasoning powers into action. No priest or minister is now needed to enlighten you of your spiritual self. The written word of books only express the condition of the world and the media thro' which they came at the time of their writing; the world has advanced spiritually since the writing of the book of history called the Bible, and while all the spiritual part is made plain to our comprehension, yet we must reason upon the evidence it presents to understand it fully. It is not God's word, only in the sense that all teachings are inspired by cooperative spirit from their standpoint in life, yet many lessons contained therein cannot be improved upon by the human race at the present time. Thus we say, try all that presents itself, and hold fast to the good; deception can only come when purity is absent. Learn to make your own life so perfect in thought and actions, that those who have passed away to higher precepts in life may not be retarded in their progressive work by holding to earth's conditions in their great love for you. Study life's great lessons and thus fit yourself for further advancement, when called to pass away from earth's conditions to the higher life of spirit.

Then can you say to lingering souls,  
Earth's lessons learn to teach;  
Then nature will her book unfold,  
When you practice what you preach.

New York. Geo. A. DELANEY.

SUMMERTON, EMANUEL CO., GA.

To the Editor of The Better Way.

Bro. Barney:—After long years of physical pain and sickness, I am once again able to take up my line of "march" and to open my "batteries" against the curse of curses, "The Old Mother of all Harlots." Through every phase of theology have I "worked my way" until I have found a true "a better way," and now the "good and true" of our land may count on me for the defense of all spiritual truth until the welcome messenger, death, shall summon me to step up higher on the rounds of the ladder of life.

I purpose going to Lookout Mountain to attend the July meeting, speaking as I find opportunity on my way, as I can find places and audiences. In years gone by I pioneered in the Universalist cause and found willing hearers and anxious seekers after truth, but Spiritualism is something new in the South. But the new light begins to shine in many minds, and we know that the denizens of the higher life are at work developing mediums all over our fair land to help us workers to bring joy and gladness to many sorrowing minds who have no knowledge of a glorious future life. I was glad to learn that we had a journal for the dissemination of our scientific religion in my native state, and in the city where I first learned of spirit communion. There are only a few minds in the South who have read of or seen any of the manifestations. The clergy and the press unite to darken the mind and discourage investigation; they cry "humbbug," "the devil," and tell the people that is all "sleight of hand," wire pulling and deception. A good reason—no money in it for them. But the free born mind of humanity will not longer bow down to interested priestcraft and sordid "money kings." In early days the pioneers in political liberty were persecuted and hunted down, and now the mental and the spiritual teachers of our new philosophy have to look well to their own interests financially or they will utterly destroy our business and reputation, especially a public advocate who would dare mount the rostrum to enlighten their benighted minds in regard to the certainty of a future existence.

They "hope and believe," but have no certain knowledge of a hereafter. Spiritual development to them seems too unreal to be entertained; to grow in spirit they cannot comprehend; they only trust in the merits of another to save them from "torment;" they "faith" in the "blood of a Savior;" they "sin and repent," and are "forgiven every Sunday," while a man who cannot believe must be punished after he dies. Endlessly if he does not "repent." But glad am I that a glorious life here brings a true life in the spheres, but a life of deception and hypocrisy will bring its own reward in the higher life in the spheres.

If we live right in earth life we cannot live wrong nor be wrong in the spirit life. Oh, for more workers in the cause of man's emancipation from the bondage of superstition, ignorance and bigotry. When will man's duty and interest be the same? When will earth's children learn that there can be no violation without its legitimate penalty? I answer, when the world is educated in the laws of life physical, mental and moral; when men and women are not afraid to think and reason; when children are begotten in harmony with all nature, blending the temperaments of the opposite sexes so that beauty, not deformity, will be the rule. When sinners, liars, thieves and idiots, and, worst of all, drunkards, shall not be ushered into the present life to have to "be born again," which was declared to be "joy and peace in the holy ghost." Our loved ones are urging upon us from the land of the beautiful, to prepare for the great struggle between the god party and the free element of our world, and if you would like, I am able, from the plane of knowledge, to map out some of the signs of the coming conflict that will soon be begun between Gog and Magog.

Fraternally,

MARLBORO.

June 14, 1888.

## Among the Mediums.

To the Editor of The Better Way.

Having business in Indianapolis, which kept me there for some time, and learning that Mr. C. E. Winaos, of Edingburgh, Ind., was to hold a private seance at the residence of Mrs. Greenrod, No. 9 Ellsworth street, on the evening of the 9th inst., I obtained permission to attend, which I did. I came in about 8 p. m., and took a seat in the front parlor, where perhaps a half dozen had gathered, which number soon swelled to about twenty persons.

Most of them were middle aged men and women, and I must say that a nicer and more respectable group of men and women is seldom seen. They were all entire strangers to me, and I had a purpose in not making myself known. About half past eight, or later, a cabinet was erected by stretching a dark curtain over the door leading from the parlor, where we sat, to the next room. When everything was ready, Mrs. Greenrod, "If any wish to see the medium wed fast to the chair, they can come to the cabinet room and do so."

I went in, with a number of others, that he was securely sewed in his air; then I examined all the doors to that they were locked, and I then sat in sealing every outside and

closet door connected with the room, and then saw that all the company retired to the front room, leaving none but the medium in this room, who was now under control of a German spirit, his chair being about the middle of the room.

I went in and took my seat in the front row of seats almost opposite the door entering the cabinet, having requested Mrs. Greenrod to permit me to sit well forward.

The light was turned down, and a newspaper pinned around it so that it gave a subdued light, yet it was light enough for us to distinguish objects easily.

A piece of sacred music was played on the organ and most of us joined in song. Soon I saw the curtain part and a white form appeared, and called out distinctly, "Mamma!" A lady on my right said "Is that you, John?" and was answered affirmatively. She arose and went to the cabinet, and I heard and saw the form pat her on the shoulder, and distinctly heard them kiss each other, then they remained and talked in a whisper for some time, when I heard him say good-bye, and he disappeared.

Perhaps the next form that appeared was a very tall man, who stepped into our room several feet, stood a few moments, then slowly dematerialized, seeming to sink through the floor.

Two beautiful little children came and stood in full view for several minutes.

Soon I saw a large man appear, and he whispered, "William is here." Some one said, "Whom do you want?" And he whispered, "That man from Germantown." Mrs. Greenrod said, "Is there any one here from Germantown?" I said "Do you want me?" He said "Yes." I went to the cabinet and he took me by the hand and patted me on the head, and said, "Brother, I am so glad to see you." I asked, "Are you Wm. Hawk?" and he said "Yes." We then talked for fully five minutes about private matters. He then shook hands and said good-bye, and the audience said "He followed you clear to your seat, then walked back."

Soon a beautiful female form came out into the middle of the room, holding a paper package in her hand, which she held up and said "a pretty collar." She then laid it on the stand and walked back to the cabinet. The lady next to my right said it was her collar which she left on the bed in the other room used as a cabinet.

About this time our lamp took a spell and the lady next to it, thinking it was going to explode, tried to extinguish it, and by the aid of a gentleman near by did so. Mrs. Greenrod asked that the spirits bring the large lamp from the back part of the cabinet. One of our company struck a match by the light of which we saw Mrs. Greenrod receive the lamp from behind the curtains. I know the medium could not have handed it had his chair been within a foot of the curtain, for his hands were sewed and tied fast to the arms of the chair.

I think there must have been not less than twenty distinct forms that appeared during the sitting, which lasted about two hours, and nearly every one of the forms was recognized by one or more persons present.

I had never seen a spirit form before. But I must say that the form, size and general appearance of the man who called me up was that of Wm. Hawk, my brother-in-law, who passed to spirit life while living at Clay City, Ill., in 1862, and although fully a quarter of a century has elapsed since I heard his voice, yet I have a very distinct recollection of it, and I must say that the voice which addressed me that night was a *fac simile* of William's voice.

The seance being closed, we all went into the cabinet, and I was careful to notice that our medium was sewed fast in his chair just as we left him two hours before, and I never saw any one more deeply entranced. I made a number of upward passes before he showed any signs of returning consciousness. I then carefully inspected the doors and found the seals unbroken. We all felt that everything we saw was genuine, as there was no machinery, nor do I think there was any attempt at fraud, although I am aware that Mr. Winaos has been accused of fraud, but I believe him to be a true materializing medium, and, so far as I was able to learn, a very fine and worthy man. In corroboration of what I received here, I would like to add that I attended one of Mrs. Jacob's trumpet circle sittings, and my sister, the wife of Mr. Hawk, came and spoke to me through the trumpet in a voice as natural as life; she only having been in spirit life about two years, and she said, in answer to my question whether it was my brother-in-law who came to me, yes. And she gave me some of the strongest tests of her identity, repeating things to me that I am sure no one else there knew but ourselves. And I had equally strong proof that my brother John talked to me through the trumpet, and wrote me several communications on closed slates under circumstances that preclude the possibility of fraud; yet Talmage would say it all "fraud and delusion." Let him think so and all others who shut their eyes and close their ears against the truth, but to me future life is a demonstrated fact.

J. H. HUHN.

EAST GERMANTOWN, IND.

## A Criticism on the Opera.

"They did be havin' the devil's own time till the theater lasht night," remarked Dennis Dolan.

"Phwat did they be doin'?" inquired Mrs. Dolan.

"Phwy begorra, every toime wan o' the people on the stage 'ud come forred to say something, begorra, the band 'ud shrike oop and you couldn't hear a word out uv 'm barrin' the motion of 'is mouth,— [Merchant Traveler.

The Subject should not be Discussed.

To the Editor of The Better Way.

Below the reader will find a little slip taken from the Chicago Globe in relation to the Evangelical Association of Ministers. It seems they have not yet outgrown the days of Christopher Columbus. History informs us that he persistently labored in argument and otherwise, for nearly forty years, to convince the clergy and the powers of Europe that the earth was round.

It would seem that this clerical association must be the undeveloped descendants of the fourteenth century, when ignorance and superstition seemed to reign triumphant over the continent of Europe. Scientific discussion will never do. Let the earth remain flat and square, and keep its corners well marked as a perpetual evidence of the truth of the Christian's sacred book. The greater the mystery in a novel the better it sells; and the greater the absurdities and mysteries in a "church book" the more certain it is that it was the production of some wonderful god.

Discuss nothing!

Live in ignorance—die in ignorance—wait a few thousand years for a literal resurrection of the old body. And as there is "no change after death," remain ignoramuses throughout eternity. Oh, what a wonderful paradise. No thinkers, no scholars, no progress, no improvement, no Spiritualist or reformers to disturb or molest the monotony of those who have been elected by God's "free grace" to loaf around a "golden throne" singing "Hallelujah Forever." Here is the extract; send it upon the wings of the wind, that it may pass around the globe.

DR. E. B. WHELOCK.  
SPRAGUE, Mo., June 16, 1888.

## THE EARTH TO ROLL ON FOREVER.

The Rev. T. A. Goodwin, D. D., of Indianapolis, created a sensation at the meeting of the Evangelical association of ministers a few days ago, by reading a paper on "Eschatology." The gist of the paper was that the popular idea that the world will come to an end and will be really burned up and annihilated is a mistaken one. It will go right on forever, he said, and never be destroyed. The inhabitants will die off and each person come to his own individual judgment, but the world itself will have no end. The world cannot afford to go out of business now, when it has just discovered railroads and the telegraph and telephone, and is apparently on the eve of other equally important revelations of the forces of nature, and if it cannot afford to end now, how much less can it do so in a thousand years from now. The other ministers present, Methodists and Presbyterians generally, took issue with Dr. Goodwin, and all thought the subject was one that should not be discussed.

## An Incident.

To the Editor of The Better Way.

In the sketch of King Henry's lecture of February 4th, there was an account of a little lad of eight years having seen his (King Henry's) swift horse (Dexter) and of the drawing the boy made of the charger and sent to his royal owner.

I have an interesting incident to relate which happened a few months since. One dreary, cold day, while hurrying along over the crackling snow, suddenly there appeared upon the sidewalk, a few feet distant, a massive, grand and noble looking dog, and ran towards me. He was at least three feet high, and of a soft light brown color. His hair short, but very thick and fine. He wore a silver collar. His shape was perfect, and his size and compact frame suggested strength. His eyes were very large and loving. Oh, he was a beautiful creature! And as much of a surprise as if he had dropped from the skies.

I looked in vain to see a master or mistress. He seemed to be alone. Gracefully he poised a moment, looked at me; then ran towards and followed me; playfully running about and touching my dress. Startled at first, I timidly spoke to him. He crossed the road with me, and kept close by me for about a square. Only that beautiful, very large and perfect dog with no master nor mistress. No sound of footfalls. He disappeared as noiselessly and suddenly as he appeared! It is my hope that the superb creature will come again in some of my lonely walks; he may be assured of a friend and a welcome.

This incident impressed me particularly. At home I learned that it was King Henry's dog (Bruno) materialized, and that, massive as he was, he would not hurt any one but a "devil." My dear old Bruno, come yet again—he is often around here, but we do not all discern him. Is it strange that the memory of the soft, large eyes and the noiselessness and grace is so vivid?

Bounded he forth before my sight,  
Royal and kind to me!  
Upon the earth with footstep light  
Never such gentleness, with such might—  
Oh! a spirit friend was he.

Sometime last winter, when upon a sick bed, I saw a little bird flying to and fro in the hall. It was the spirit bird of sweet Anne Boleyn.

My escort was the noble Bruno.

A young boy sees King Henry's faithful Dexter.

Is not the time at hand when we shall see as we are seen? When the hidden things shall be revealed? When there shall be no more discord? When "the lion and the lamb shall lie down together, and a young child shall lead them?"

LUCE AMELIA ALLYN.  
WASHINGTON, D. C.







## THE BETTER WAY.

THE WAY PUBLISHING CO.  
EVERY SATURDAY.

L. BARNEY, EDITOR  
Assisted by a Corps of able Writers.

CINCINNATI, JUNE 30, 1888.

At Two Dollars per Year to Subscribers in the United States; Two Dollars and Fifty Cents to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

The "True Messenger" has suspended publication.

See testimonial to Dr. Dobson, from one of his numerous patients, in another column. He seems to be well appreciated by those who have called upon him for medical assistance.

W. S. King, of this city, was ordained, last evening, by the Society of Union Spiritualists last evening, as a minister of that Dispensation, and a certificate was presented to him by E. O. Hare, the president, with appropriate remarks.

The gift of healing was exercised, sought after, treated with admiration and reverence, considered divine, nineteen hundred years ago. But we have been advancing. This while, and if Jesus came to-day he would be obliged to show his parchment before he could restore the sightless, the lame and the diseased, even though a word or a touch would suffice. Great are the Regulars!

Spiritualists resident, and spiritualists visiting our city, can get information on spiritualistic subjects, and good restaurant fare, at low rates, by calling on Brother C. A. Martin, at 208 Vine street.

Good order, lady waiters, no intoxicants. Just the place to go yourself and take your lady friends.

See his advertisement in another column.

We are in receipt of the July number of "Our Little Men and Women," published by the D. Lothrop Co., of Boston, Mass., and more and more we appreciate the little work for children from five to nine years. Its tone is healthy and interesting. This number is filled with pictures, stories and verses adapted to the children and I can not think of any thing else that could be bought for ten cents that would give them so much pleasure. \$1 per year.

J. Frank Baxter delivered his closing lecture Sunday last, June 24th, to a large and highly appreciative audience. Many and honest were the complimentary remarks concerning his subjects and the manner in which they had been treated.

He left for his home, Chelsea, Mass., Monday morning, via Bee Line. Many regrets for his departure. He is a gentleman of culture and refinement, and added many new friends to his host of old ones. All hope to have him soon with us again.

Spiritualism is something which is entirely different to different persons, according to their capacities and bent. It is like the atmosphere that surrounds all objects and fills all space, takes shape and volume according to the form and capacity of the receptacle. The great grand truths, like the bulk of atmospheric air, are pressing upon all sides, and what can we say for the jug that thinks that what of the great mighty whole is contained within it, as a receptacle, and is shaped by it, is exactly the sum total—all there is of it, and is exactly the size and shape of it. Poor jug!

Spiritualists need more backbone. More sand. More grit. More action.

It is time for them to take and maintain an "offensive" attitude toward the enemies of their cause, unless they wish to be trodden into the mire.

There is no reason why they should submit, non-resistantly, to persecution and the grossest injustice, unless they are willing to become Pariahs and outcasts.

There is work for them to do; brave, intelligent, earnest work, in which no real issue can be dodged or compromised. Unless it is done bravely and intelligently, and otherwise than simply in self-defense, calamity will continue to threaten, more and more, the very existence of Spiritualism.

## OUR THIRD VOLUME.

THE BETTER WAY of next week, under date of July 7th, will begin our third volume. Contemplated improvements, many of which it was expected would be realized at the beginning of the new volume, will be made before the first of September, and possibly within the next thirty days. It is the intention to make this the peer of the best Spiritualist newspaper, and the kind co-operation of our friends will enable us to encompass this result.

We find the price too low for fair maintenance. It will be advanced to \$2.50 per year; but those subscribing or renewing their subscriptions previous to the first of September, direct to this office, will receive receipt for one year's subscription on payment of \$2.00. It is for the interest of those whose subscriptions expire at any date in the current year to take advantage of this offer, and we will be pleased to hear from them.

## Editorial Correspondence.

Closing the Season at Adelphi Hall—Mrs. Brigham on Charity and Greenland's Icy Mountains—Mrs. Wells on the Immortality of Spiritualism—Grand Music, and Very "Numerous" Whistling—Mrs. Wells's Test "Finis."

NEW YORK, June 25, 1888.

It was quite too hot yesterday to enjoy taking notes, but as it was the closing Sunday of the season at Adelphi Hall, the nucleus of Spiritualism in this city, neglect to furnish a fair report would not please the good friends of THE BETTER WAY, and it is our duty to please this large and increasing circle, whatever may happen to those who stand without. In the United States there are probably a million Spiritualists and inquirers who have heard Mrs. N. T. Brigham speak at some time, somewhere, and there is not one of these who would not be glad to hear her again and again. Next to hearing her speak is the pleasure of reading what she has to say upon the various questions handled by ever-ready controls, and of this superior grade of spiritual literature it is always a pleasure to publish as much as we can find room for—provided it is obtainable. No one can receive it in its freshness and exhilarating magnetic force from the impression of cold type, and those who have heard the lady will institute a comparison not at all complimentary to the newspaper, for, although the matter is in print, the manner is neither transferable nor describable.

Yesterday morning the subjects proposed for the consideration of her guides were various, and a few unusual. Attention was first given to the query:

"WHAT IS CHARITY?"

"Charity has just one perfect synonym—love. We are accustomed to look upon these words as descriptive of two separate and distinct emotions, but really they describe the same thing. The common definition of charity is 'giving.' Well, this will do. It is giving love, and all the good things love means. It is giving more than gold and houses and lands,—infinitely more than any material wealth that can be counted or imagined—the wealth of the heart's deepest affection. 'Though I speak with the tongues of angels and have not charity, I am a sounding brass, and tinkling cymbals.' \* \* \* Charity suffereth long and is kind.' Kind indeed—kindness without limit, always fresh, and most truly involving a foretaste of heavenly bliss.

"What did St. Paul mean in his definition of charity? It is a perfect description of pure, self-abnegating love, and in the New Version it is called 'love' in those passages where 'charity' is used in King James's translation. Still the public mind recurs to the mere act of giving, and inquires how it is possible for a person to give all he has to the poor and not prove to be a charitable man. Easily, indeed. He may give away his property to gain a reputation which he prizes above mere worldly possessions, or he may be just beyond the need of the goods of this world, just ready to pass from mortal life, and he gives his wealth to purchase a mansion on that unknown shore where he is soon to become a denizen. In either case he wants a valuable consideration, and would insist upon receiving it had he the power. Do you call this charity? Then you misinterpret the word. 'If I give my body to be burned, and have not charity, it profiteth me nothing'—that is to say, if I give up everything, life itself, from the instigation of other motive than pure benevolence, I have no right to reward. Charity is its own reward. Love makes a heaven on earth, and this is charity."

Every theme was treated clearly and made plain to the most humble listener. Subjects for poems were "Summer Flowers" and Greenland's Icy Mountains." "Rather far-fetched," she remarked of the second one; and we are told she said, after the service, that it elicited more perspiration than inspiration. But the poems were grand, full of well-sustained metaphor and the climax of poetic thought and expression. Solos at the morning service were melodiously sung by Miss Maude Pleasant, accompanied on the piano by that thorough and painstaking artist, Mrs. Porter.

The principal attraction at the afternoon service was Mrs. E. A. Wells's lecture on "Immortality of Spiritualism"—(THE BETTER WAY of last week, though not through its editorial correspondent, was made to say "Immortality of Spiritualism" equal to "immortality of immortality"); and she acquitted her part of the programme most admirably. Previous to the lecture, Miss Jennie Pierce sang "Bobolink" most admirably, and at convenient intervals, between the lecture and the tests, and at the conclusion of the service, Miss Mamie Horton whistled three admirable selections, "La Capriccioso," "Tripping Feet Polka," and "Longing," and there was longing for more of the same sort in every well-attuned soul. Whistling! We thought we knew all about it years ago, but we didn't know A. Miss Horton's whistling lips are more melodious than an Aeolian and capable of modulation beyond compass of any instrument we ever heard, or any poor, benighted Cincinnati ever heard.

Mrs. Wells's lecture was well worth reporting in full. It was a comprehensive reply to those who accuse Spiritualism of every crime condemned of God or man, and proved effective in throwing back upon these accusers the reflex action of their false testimony. We hope, at some future

time, if this lecture is repeated, to give it to our readers complete, but this week the limited space at our disposal will admit of the following extract only:

"TOLL THE BELL SOFTLY."

"Spiritualism teaches that the maker of drunkards, the betrayer of innocence, the deceiver of humanity, the soul that is soiled with envy and avarice, or stained by hypocrisy, can not at a moment's notice change from a debauchee to a saint. As the tree leans, so it will fall; and as it falls, so it will lie, until time, disposition and opportunity work the change that brings benefit.

"Look at the Spiritualist papers. Their columns are not filled with the black scum of filth from the top, middle or bottom of society, as the same is stirred and skimmed in order to get something palatable to the great body of Christians, who take the daily sensational papers, and fill their minds full of the nastiness they must contain in order to rank as models of progressive journalism.

"At the entrance to Greenwood Cemetery is a bell that is tolled as the funeral procession goes in. Read the daily papers that mark other funeral processions! A banker, a leader in the church, a white sepulchre, ruins a family, robs a bank and flees to Canada.

"Toll the bell softly. He was not a Spiritualist.

"Another banker who passed the plat in church, whose safes were filled with the savings of his friends, wins the affection of another man's wife, and with all the money he can steal, flees to Canada, there to be joined by the woman he has wronged and ruined.

"Toll the bell softly. They were no Spiritualists.

"What is this in our morning paper? Deacon White, pure and spotless, long the superintendent of a Sabbath School and cashier of a bank, committed suicide last night, when it was found that for twenty years he had been a thief and a robber, and that he has kept a harem in another part of the city, and away from his own residence.

"Toll the bell softly. He loathed Spiritualism.

"And this. A public officer has for years been stealing. His accounts are a bad shape. He has stolen and falsified his books. He has spent fortunes on wine and women. He was a man of great political strength. A member of a first family. Himself and family rode to church in a carriage. They did not visit spirit mediums, but they had gypsy and other fortune tellers come to see them. The public official, unable longer to conceal his crimes, blows his brains out.

"Toll the bell softly. He was not a Spiritualist.

"All aboard. The train is starting for Sing Sing. See the Marine Banker—the great Grant and Ward combination—the big Fish and the little Ferdinands on their way in irons.

"Toll the bell softly. They were models in society, but not loathsome, detested, immoral Spiritualists.

"Again the train starts. See the aldermen who gave liberally to the Catholic church and other societies for favor: The converted the places of local legislation into boodle dens for the division of plunder. Now, hand-cuffed and degraded, they are on their way to prison.

"Toll the bell softly. They were no Spiritualists.

"Of the 81,000 men and women arrested and confined for crime and immorality in this city the past year, not one was Spiritualist.

"Toll the bell softly."

"And so she proceeded to toll the bell for 20,000 rum-sellers in New York, not one of whom is a Spiritualist, and for thousands and upon thousands of other villains law-breakers, hoodlums and scoundrels, all of whom condemn Spiritualism as fraudulent and wicked. Although the thermometer indicated 95° in the shade, she demanded the undivided attention of a large audience, who, at the conclusion, applauded vigorously, and on motion of Mark M. Pomeroy, Esq., tendered her their thanks which were cordially and unanimously voted.

Brother Pomeroy made some remarks, in which he introduced a happy and well-deserved compliment to President Newton and was eulogistic of speakers, musicians and managers in rather a wholesale way. It looked at one stage of the proceedings as if he were about to say a good thing the idea is verbally echoed by at least a for the Spiritualist news-papers, but probably these good people at prominent points, ably concluded they are able to blow their own horn. President Newton made a committee to nominate a Father of Spirit-good little speech, pointed, humorous and timely, and the good people went home toward would correspond with the number of individuals on the committee, and there

Mrs. Wells's tests were extraordinary. All would be no prospect of agreement. If were promptly recognized except one, and such committee consisted of a hundred finally, even this one proved exceptionally Spiritualists, it is possible that the nomination. A spirit whose earthly formations might be reduced in number to was marked by a hare-lip, came, apparent-ly, but it would be unreasonable to ex-ly, to quite an elderly gentleman in the spect less—all on account of the different audience, who expressed total lack of recollections from which Spiritualists view ognition, and, somewhat nervously, Mrs. Spiritualism. We are not creedsists—or, Wells repeated the description and almost at least, such is our boast—but within our insisted that the spirit be recognized. No; ranks are those who yet retain credul pre the gentleman could not recognize it. The judges; not from choice, but they are in-lady seemed to dismiss the subject, but more and more practically ineradicable. These after describing two or three other spirits, are in large variety and rankly antagonishe returned to the charge. Now, how-tic. It would be possible to partially ever, she accosted a young man, sitting-compromise them in a Spiritualist code, just behind the gentleman who failed to but some of the worst of their remnant recognize the previous description, and will not be outworn for several genera-said: "This spirit with the hare-lip comes to you, and it has a message for you." Every creed has had its "vanity fair,"

which was repeated. "I recognize the spirit and understand the message," replied the young man.

Some recognitions were given in detail, while others were expressed in a grudging affirmative. To a gentleman of apparent intelligence and alert understanding came a spirit that had passed from mortal form through *delirium tremens*. Full description was given, including all prominent features of the earthly form and various personal idiosyncracies, but the disposition to recognize was scarcely apparent. At length the medium said, "This spirit comes to you, sir. I do not know whether it is a relative or not, but it has a message for you. Please tell me whether you recognize the spirit." "Yes, I do." The message was given and the gentlemen was then quite pleased.

No test medium equal to Mrs. Wells has ever occupied the rostrum of the Adelphi Hall Society, and New Yorkers question whether her equal can be found in the world.

Last evening the guides of Mrs. Brigham selected for the subject of discourse, "Finis." Graphic and comprehensive! Its appropriateness for a closing service was apparent, and there was a perceptible tremor in Mrs. Brigham's voice as she announced it and adverted to the pleasant relations which have so long subsisted between herself and this people as pastor and congregation. The peroration, the poems and the farewell were full of pathos warm from the heart, and it did not fail of honest and impressive response.

Mrs. Brigham speaks at Greenfield, Mass., next Sunday, July 1, after which she promises herself a long rest. But this rest is "all in her mind." So long as there is prospect of doing good anywhere, she will be found vigorously at work. Her services will be resumed in this city on the second Sunday in September. L. B.

## LEADERS IN SPIRITUALISM.

"Who is the leader in Spiritualism?" was once thought to be an important question; and now a few people who mean well, apparently, are seeking to revive it. There should be official and inspired leadership here on earth, it is surmised—somebody to bow to and obey. There are thousands of Spiritualists whose noble work entitles them to the highest honor it is possible for humanity to confer, but none of these desire to be leaders. If they did they would not be what they are—honest, efficient, self-sacrificing workers at all times when there is earthly work to be done.

If the leaders of Spiritualism are on earth, then we place the angel world in a secondary place. But the leadership of the immortals is absolutely necessary to the success of our cause, and if we do not enjoy this in a direct and unmistakable way, the fault is with us. If we cannot ask of the influences which visit our aura, What shall we do in this case, or under those circumstances, or in that emergency? and receive a satisfactory reply, then it is a duty to so reform our lives that better influences will be attracted to the purer aura. We enjoy those influences which our lives deserve, and that leadership to which our labors are entitled.

There are grades of spiritual light and knowledge, just as there are grades of moral and intellectual perception, and these are susceptible of infinite cultivation under exalted guidance. Good and wise spirits come to us through good mediums. They are as choice in their associations now as they were while in the mortal form, and it cannot be expected that they will use a loathsome organism for the transmission of pure and exalted spiritual knowledge. That which comes to us undefiled must be sent through a wholesome conduit, and those who are entitled to the best will obtain it in this way. If those who demand leadership want a Messiah, it is evident that the supply is equal to any reasonable requirement. Spiritualism has furnished fifty thousand Messiahs, born of the spirit and divinely anointed, and it is adding largely to the number every day. All of these can be leaders in a certain sense, if they so desire, but they are mediums and know that they themselves must be led by the higher powers of the

leader, to be known as the "The Father and Mother of Spiritualism," has been definitely proposed by two of our highly respected correspondents in the past six months, and as if he were about to say a good thing the idea is verbally echoed by at least a for the Spiritualist news-papers, but probably these good people at prominent points, ably concluded they are able to blow their own horn. President Newton made a committee to nominate a Father of Spirit-good little speech, pointed, humorous and timely, and the good people went home toward would correspond with the number of individuals on the committee, and there

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and most of the purchases are still in stock. The origin and history of this fair may be thus described: "About five thousand years ago there were pilgrims walking to the Celestial City, and Beelzebub, Apollyon and Legion, with their companions, perceiving by the path the pilgrims made that their way to the city lay through the town of Vanity, they contrived here to set up a fair—a fair wherein should be sold all sorts of vanity, and that it should last all the year long. Therefore at this fair are all such objects of merchandise sold as houses, lands, trades, places, honors, preferments, titles, countries, kingdoms, lusts, pleasures, and delights of all sorts, as harlots, wives, husbands, children, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not. And moreover, there is, at all times, to be seen at this fair, jugglings, cheats, games, fools, knaves, rogues, and that of every kind. . . . The way to the Celestial City lies just through this town where this lusty fair is kept; and he that would go to this City, and yet not through this town, must needs go out of the world."—Or out of everything that savors of modern orthodoxy!

Many professions Spiritualists have rioted in vanity fair and become so confused in its labyrinths that they will never get out, and others prefer it to any change possible of suggestion. It is not necessary to choose a Father for this grade of Spiritualism, if there be truth in the tradition that one who was originally created as an angel of light, was degraded, for insubordination, to govern the realms of darkness; but the less the fatherhood of this person is acknowledged, the better for Spiritualism and the world. It is a sad reflection that many paternities, at best, are only nominal. Quevedo relates an incident in point. A Spanish nobleman, having passed from earth to his "reward" met his coachman in the place called "the lower regions." The man was naturally shocked to see his master there, and asked how it came about. The nobleman said he was punished on account of the fatal indulgence he had shown his wicked son. "But," said he, wiping his weeping eyes, "Peter, how came you here?" "Ah, my lord," replied Peter, "it was for being the father of that wicked son of yours."

It is frightful to imagine what comments people will make upon this naughty story, simply because it is in print, but the fact it represents is more notorious than any newspaper publication could make it. If the Presidency were an inheritance, like kingdoms and empires, we might soon experience, as Austria did near the close of the eighteenth century, all the honor to be derived from the rule of a bastard. This is not said acrimoniously, nor from a political point of view, but to show the increasing tendency to laxity of morals, which must be checked in the interest of social order and correct government, or end in something worse than we have yet experienced.

The fatherhood of Spiritualism is not important to those who understand and appreciate the virgin purity of its motherhood, and all efforts to enlarge the range of its origin will contract the circle of its usefulness. The circle of love, charity and duty will always widen in associated effort harmoniously conducted, but the individualizing and separating process invariably leads to selfish results, acrimony, disassociation and dissolution. It is through this process that some of the best movements are frequently destroyed, or changed into the most lamentable lies. The spirit-world has governed progressive Spiritualism so far in equity, and, thanks to the good angels of light, it is able and willing to continue the government.

## SHALL WE CONSENT TO SLAVERY?

It is well for Spiritualists to remember that Madame Dis Debar is now undergoing imprisonment at Blackwell's Island, nominally for conspiracy, but *in fact because she was a spirit medium*. No semblance of conspiracy was proved against her, but her conviction was predetermined by a Protestant and Catholic coalition, to bring Spiritualism into disrepute; and every spirit medium is liable to the same style of persecution and predetermined conviction! The forces for this purpose are organized, with offices in New York and Boston, and probably at other points. They have plenty of funds and the backing of the entire "religious" element, and it seems evident enough that no organization was ever better equipped for mischief. Meanwhile, what are Spiritualists doing? They have not even filed a protest against this damnable action of the New York court. Perhaps a protest would not do much good, but it would prove that Spiritualists are not all dead.

And the army of persecution being so well organized and "heeled," it is not time to carefully organize a counter force, and see what can be done toward raising a defence fund? Or are we to be kicked up and down and round about this weary world, and thrust into cells by the church authorities, and then meekly thank them for sparing our miserable lives?

There is no empiricism so fool-hardy as that which followed the bedraggled banner of the nineteenth century orthodoxy, whose shibboleth, "Thus said the Lord," is sufficient to prompt ignorant fanaticism to the perpetration of any enormity against the liberty or property of a "heretic" and even to imperil his life. There is present occasion for real alarm in the special or-

ganization against Spiritualism to which we herein refer, and its unholy work in the Dis Debar case; and, unless something is done to counteract its labors, the cause of Spiritualism will suffer irreparable injury at its hands. Spiritualists cannot act too promptly, nor with redundancy of effectiveness.

## Moral Heroism.

The oft-repeated truth that we live in an age of progress is attested by the note worthy fact, if by no other, that the world is recognizing more and more the true worth of the man who dares to brave the fury of a nation's scorn by speaking as he thinks, by making vocal utterance the true and faithful record of his thoughts.

Though hundreds and perhaps thousands of courageous men and women have been tortured to death's own door in horrid inquisitions of pain, simply because they possessed the sublime moral courage of their inner convictions, thank God, that dark day of the past is gone.

One of the greatest blessings ever bestowed on man is the liberty of free speech. We have free lips, unhaltered tongues and unbridled intellects. Thinking is no longer a crime. As men climb the hill of progress, their constantly enlarging scope of vision brings prominently to view the brave, unselfish souls who willingly, yes, gladly, scorn all worldly considerations of unbounded wealth and treasured fame if to be obtained only by a deviation from Duty's plain, straight path. We are beginning to recognize and admire these men of moral heroism, and they are well worthy of the world's respect and enthusiastic admiration.

To whom is due the credit for the weaving of the great fabric of our present civilization in the loom of the years, but to these bold, daring, intrepid men who have fearlessly stepped out of the rut of established opinion, turned off from the common highway of belief and sought for new roads and better ways, through wildernesses of opposition, brambles of blind fury and hate, and through billows of contumely and withering scorn.

That man is more truly deserving of the brand of cowardice who is afraid to stand except in a false, borrowed light who dares not to appear as he really is—that man, I repeat it, more justly merits the mark of disrespect, the stigma of dishonor and unblushing shame, than does he who deserts his comrades when the deadly rain of steel and shell begins to fall upon the field of battle.

He who enlists his appearing sympathy with the ranks of popularity for the express purposes of forwarding his worldly interests, gaining an entree to fashionable society, and of having his name passed freely on the lips of praise and fame; this person so greedy for riches and renown, so eager for undeserved honors and unearned applause, should be an object of supreme contempt for everyone. Why cannot all men see it in this light?

Earth life is too short to spend in beguiling and deceiving others as to the true position we occupy in the world. Of what use is deceit? It cannot long exist. The time will soon come when the mask of our seeming will no longer be of avail to hide the face of the real, and we must be seen as we really are.

The quicker then that we obey the silent admonitions of the heart and live a life true to ourselves, the sooner shall we win the respect and high esteem of the better class of men. ALMOND GRIFFIN.

## Test Conditions.

BY WARREN CHASE.

To me it seems strange to have old Spiritualist's calling for and carping about test conditions for mediums, as if we were the controlling power, and could fix conditions and force manifestations to comply with our terms; as if we could say to the spirits, "You shall come only through such persons as we select, and through them only, in such positions and conditions of body and mind as we arrange for you."

What would be thought of the recipients of scientific discoveries and mechanical productions who would insist on reversing the arrangements and conditions through which they should operate, and insisting on selecting the persons they should employ, and putting clogs and ropes and cages in them. The spirits are the apparatus—our duty is to take what they give us, and utilize what we can, and let the rest pass, and use our senses and reason, to sort the earthly from the spiritual part of all manifestations; and it does not need a sensational newspaper reporter, nor a De Witt Talmage, nor a fraud finder ["witch finder"] to assist us in this if we have good sense and common reasoning powers; neither does the public need such protection from fraud. Honest and innocent persons are very rarely injured by fraud in the spiritual phenomena; but it is our enemies, and the enemies of all phenomena, that are constantly crying fraud.

Even Talmage excepts one in a hundred from his sweeping falsehood of frauds. The "Banner of Light" wants him to account for that one; but he, of course, stays with the ninety-nine sheep, and does not go after the stray one, like the good shepherd of his Bible story.

There are as many varieties of spirits as of mortals. So long as we people that world from this, and as we have all kinds here, it seems to me best to let them do as they can, and use such as they can; and for us to use our judgment, and take only our senses and reason on the forms and the intelligence that comes, and let the spirits fix the test conditions as they please.

I wish every medium would refuse all earthly applied tests, and I never want to see a medium hampered by any; and I will not, knowingly, visit any one under such test conditions. CODDEN, ILL., June 10, 1888.



## PERSONAL.

Anna Cole, who has lately developed as a trumpet medium, under Mrs. Engert, Mrs. Seery and Mrs. Stewart is meeting with great success at her home in Hamilton, Ohio. Spirit Dr. Freeman has control of the trumpet.

## Movements of Mediums.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.] Mrs. Nellie Coffin is located at Onset.

Mrs. Lillie is grandly successful in California.

Mrs. Jennie Conant is ill at East Warren, Maine.

Mary L. French is open for engagements for 1899.

John Slater is pushing forward the work at Chicago.

J. W. Fletcher will speak at Parkland, Pa. and Sunapee, N. H. Camp Meetings.

A. W. S. Rothermel is at present at Bear Mountain, Ark.

Dr. F. L. H. Willis is now reading at Glenora, Yates Co., N. Y.

A. S. Pease will make Saratoga his home for the summer.

Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver, Col.

Prof. J. Madison Allen has entered upon his third engagement at Peoria, Ill. Will be at Mt. Pleasant Camp, Iowa, during July.

Mrs. Clara Field is at Lake Pleasant, but can be addressed for engagements, care of Banner of Light, Boston.

Mrs. Mary C. Wright can be secured for lectures or grove meetings, by addressing her at Fulton, Oswego Co., N. Y.

Mrs. T. J. Lewis, speaker and test medium, 205 Harrison Ave., Boston, will answer calls in the Eastern States.

George A. Fuller, M.D., and Dr. H. F. Merrill, the test medium, are engaged for the month of July at Mt. Lookout Camp Meeting.

Mrs. Helen Mar Wood, of Little Rock, Ark., will spend the month of July at the Lookout Mountain Camp Meeting.

Dr. H. F. Merrill intends to remain West and South, cancelling eastern engagements. Address, Chattanooga, Tenn.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

Walter Howell's engagement list is filed to the close of 1898. Casadaga Camp Meeting, July 21st. His address is 248 N. Division St., Buffalo, N. Y.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists, on Ada street, Chicago, Ill., morning and evening each Sunday.

Mrs. E. A. Wells, test and materializing medium of New York City, has changed her residence to 990 Sixth avenue, where she has commodious apartments.

J. C. Street will act as Chairman at Casadaga Camp Meeting this season, and will open, about the last week in July, a class for Occult Science and cultivation of Spiritual Gifts at that place.

J. W. Kenyon will answer calls to lecture and attend funerals anywhere in the United States and Canada.

Address, 31 Boswick street, Grand Rapids, Michigan.

B. M. Lawrence will answer calls to lecture with or without his stereopticon and spirit pictures, on Sundays or week day evenings.

He has a large and fine collection of spirit pictures. Address, care Banner of Light.

Mary A. Charter's engagements for the summer months are at Adrian, Detroit, Lansing and Monroe, Mich., and South Bend, Ind. She can be addressed at Carleton, Mich.

J. Frank Baxter, has engagements for Sundays—July 1, in West Duxbury, Mass.; July 8, in Ridge Hill Grove, Scituate, Mass.; July 15, in Wachusett Park, Westminster, Mass.; July 22, at the Parkland, Penna., Camp Meeting; and July 29, at Hanson, Mass.

J. W. Fletcher appears at Parkersburg Camp in July; in Sunapee, N. H., in August. Will also occupy his house at Lake Pleasant. These are all the outdoor engagements possible for him to accept. Address 5 Beacon st., Boston, Mass.

Bishop A. Beale, at Glen Falls, N. Y., for the rest of May; at Bridgeport, Conn., first two Sundays of June, and the last two at Stafford, Conn. Will speak at Onset Bay Camp Meeting the last of July, at Queen City Park the last of August.

Edgar W. Emerson will be at the Oakland Cal., Camp Meeting during the month of June; July 21st to 29th, at Onset Bay, Mass.; Camp Meeting; August 4th to 13th, at Sunapee Lake, N. H.; Camp Meeting; 16th to 27th, Casadaga, N. Y.; Camp Meeting; September, at Buffalo, N. Y., and October at Troy, N. Y.

G. W. Bates and wife are engaged for the grove meeting at Hicksville, Ohio, August 11 and 12, and Clinton, Iowa, camp meeting, August 19 and 20. They would like to make engagements in the West for months of September and October. Address, Chattanooga, Tenn.

Hon. Warren Chase may be addressed at Cobden, Ill., and his books ordered from him there till the camp meeting at Clinton, Iowa. He is open for engagements in Iowa, Minnesota and Wisconsin for September, October and the last half of August. During the winter his address will be St. Louis, Mo., and he will lecture in places not too far from that city during the winter.

His August appointments take him to Mantua, O., Yearly Meeting; Casadaga, N. Y., Camp Meeting; Niantic, Conn., Camp Meeting; and Lake Pleasant, Mass., Camp Meeting, respectively.

September he continues with Etna, Me., Camp Meeting; Madison Lake, Me., Camp Meeting; then to Williamstown, Conn., for the third Sunday of the month; and to Lynn, Mass., for the fourth and fifth Sundays, and on continuously in other places into the fall of 1899.

Miss Jennie B. Hagan has been very busily engaged since she left Cincinnati, in many States, Cities and towns.

She is passing the month of June in Worcester, Mass., and adjoining towns. Fine audiences have greeted her everywhere. She will lecture July 1st at Hanson, Mass., Camp Meeting.

July 4th to 9th, Parkland, Penn., Camp Meeting.

July 11th to 18th, Harwich, Mass., Camp Meeting.

July 20th to August 3rd, at Casadaga, N. Y., Camp Meeting.

August 6th to 12th, Onset Bay, Mass., Camp Meeting.

August 13th to 21st, Sunapee Lake, N. H., Camp Meeting.

August 22nd to 25th, Queen City Park, Vt., Camp Meeting.

August 26th to 31st, Etna, Me. Camp Meeting.

September 2nd and 9th, Bridgeport, Conn., Camp Meeting.

Miss Hagan's time is all engaged up to the Camps of '99.

Parties wishing to engage her for fall and winter of '99 may address her, or F. A. Boultelle, Business Manager, South Framingham Mass.

## CINCINNATI MEDIUMS.

Mrs. J. H. Stowell, Trance. 232 Findlay St.

Mrs. S. Seery, 31 Gest street, Trumpet and Slate Writing.

Mrs. A. G. Kuball, 398 Baymiller street, between Poplar and Findley streets. Trumpet.

J. D. Lyons, 188 Richmond street. Trance. Readings from Letters, Photos, Hair, etc.

Mrs. M. Engert, Trumpet. 67 Marshall Ave.

Mrs. Stewart, Trumpet and Independent Slate Writing. 10 Addison street.

Mrs. Anna Ceresa, Independent Slate Writer. 83 Mill street.

Mrs. Belle Ireland, Trance. 365 Elm street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Mr. and Mrs. S. J. Winchester, 371 Elm street, Trumpet.

## CAMP MEETINGS.

Parkland, Pa. Dates not given.

Casadaga Camp Meeting opens July 21.

Iowa State Camp convenes July 1st, and continues for five weeks.

Sunapee Lake Camp, at Newbury, N. H., commences July 29th and closes August 29th.

California Camp, at Oakland, Cal., from June 3 to July 1st.

Lookout Mountain Camp Meeting will last the entire month of July.

Camp at Vicksburg, Mich., from July 13 to August 14.

Haslett Park, Mich., meeting will be held for five Sundays, beginning July 29.

Morristown, Minn., from June 13th to July 18th.

Verona Park, Maine. From August 12th to August 27th.

Queen City Park, Vermont. Meetings begin August 21st; continue till September 16th.

Lake Pleasant, Mass., August 1st to September 3rd.

Mantua Association will hold a Union Basket picnic, Sunday, July 1st, at Atlantic Grove, Mantua Station, O.

Mississippi Valley Spiritualist Association will hold a five weeks Camp Meeting beginning July 29, at Pleasant Park, Clinton, Iowa.

The Parkland, Pa., camp meeting opens this day, Saturday, June 30, and closes Sept. 5, 1898. Their fine galaxy of speakers and mediums, the beautiful grounds, and great facilities will make it very popular.

This is the 10th annual camp meeting of this Society, the First Association of Spiritualists of Philadelphia, and they have spared no pains to make this year rank far ahead of any previous year in attractions.

Freight of tenters after June 25th, if marked "care of R. A. Thompson, Supl., Parkland, Pa.," and delivered at depot, Front and Noble Sts., Philadelphia, before 10 a. m., will go same day free of charge.

Letters to tenters should be addressed: "Spiritual Camp Meeting, Eden, Bucks Co., Pa." For further information address:

ROBT. A. THOMPSON, Supl., Eden, Pa.

## Lookout Mountain Notes.

Mrs. Dr. Zell, (nee Mrs. Snider) of Dayton Ohio, a noted healing medium, will attend the camp.

Applications for rooms, tents and cottages continue to pour in. The camp will be attended by great numbers of people this season.

An Indian squaw, daughter of the Chief of the six nations of the Mohawk tribe, has promised to attend the camp. She is a healer and speaker under spirit power.

The camp meeting will commence Sunday, July 1st. All the speakers and mediums will be present. Mrs. Richmond, Mrs. Gladding, Dr. Fuller and others will give addresses. Dr. Merrill will give tests.

Most of the railroads entering Chattanooga will sell Independence Day tickets commencing about July 20, good until July 7th, at one fare for the round trip. Attend at that time and obtain the low rate.

The Cincinnati Centennial will cause low rates of railroad fare to that city during July. From that city all can obtain the one and one-third rate to the Lookout camp meeting.

All the southern railroads are to give a one cent per mile round trip rate to all points on July 2, 3, and 4, good to return until July 7th. At that rate all the friends of Spiritualism in the South can attend the camp meeting those days.

The Piedmont Chautauqua, near Atlanta, Ga., have obtained a one fare round trip rate over all the Southern railroads. That will help many to attend, by going via Atlanta. From there the fare is only two cents per mile to Chattanooga.

A Methodist clergyman, now stationed in Kentucky, will make his debut at the camp as a spiritual speaker, acknowledging his source of inspiration to be from spirits. He requested such an opportunity and the Association cheerfully granted it.

The two railroads up the mountain will issue special camp meeting tickets. From all points the railroad rate is full fare going and one-third fare returning. But each person must obtain of local agent a certificate that he has paid full fare to Chattanooga.

One of the directors of the Piedmont Chautauqua said in a public speech that he would make his boy attend all the lectures of that institution, although he expected to be compelled to whip him twice a day to do so. We don't want the Spiritualists to whip their children into an attendance at the camp lectures, but there is no better educator for them than the spiritual lecture room. By all peaceable means bring your children to the camp.

Notice to St. Louis Subscribers and Spiritualists.

Mr. Milton Lyle, of St. Louis, has been appointed agent for this publication to receive subscriptions and advertisements and make collections. THE WAY PUBLISHING Co.

## Wanted.

The addresses of Spanish and Hollandish Spiritualists in Cincinnati. Send to C. G. Heileberg, 177 Auburn street, who will present them with Spanish and Hollandish Spiritual literature.

It is a mighty poor article that can't get testimonials.

## Cincinnati Lyceum at G. A. R. Hall.

The Lyceum was called to order on Sunday morning, June 24, by the President, Mrs. Robert. Mrs. Isabelle Molloy presided at the organ, and she and her choir made the musical part of the programme decidedly interesting. Several new names were added to the roll. After the close of the lesson, the school was entertained by recitations and readings by several of the scholars. The recitations particularly noticed were those by Stella Kibby, Eddie King, Stella Outcalt, Alice Vanderhagen, Cora Sloane, Walter Baldwin and Moses Donnelly. Commencing with next Sunday the Lyceum will open at 10 o'clock, and everything possible will be done to interest the scholars. Some new features will be introduced which will be instructive and entertaining. Parents are earnestly requested to send their children.

BIRDIE DEWITT, Sec'y.

## Lyceum Picnic.

To the Editor of The Better Way.

The picnic and lawn fete given by the Union Spiritualists' Lyceum of Cincinnati at Sister Goodhue's beautiful residence, was a grand success. The children, to the number of fifty, and quite a number of the older people, were in attendance, and everybody enjoyed themselves to their entire satisfaction. Ice cream, cakes and lots of good things were in great abundance. It was a most pleasing and interesting sight to see the little folks at their various games, in which the older folks participated. Most notable among the young people was Miss Genevieve Stowell, who was the pet of the day. It was a pleasant sight to witness such people as Mr. J. Frank Baxter, Mr. and Mrs. Jacob Wright, Mr. and Mrs. Stowell, Mr. and Mrs. McCracken, Mrs. Graham, Mrs. Molloy, Mrs. Roberts, Mr. and Mrs. Goodhue, and, in fact, all the older ones, having a good time with the little folks. Hammocks and swings were in constant use. In the evening the beautiful lawn was brilliantly lighted up with Chinese lanterns, and presented a splendid appearance. It was a late hour when children and grown people bade Mr. and Mrs. Goodhue good night, and voted them thanks for the royal manner in which they were entertained.

WILLIAMS.

## Haslett Park.

A BEAUTIFUL RESORT—WHAT IS BEING DONE FOR THE BENEFIT OF THE SPIRITUALISTS OF THE STATE AND COUNTRY.

For many years Mr. James H. Haslett, of this city, has had it in mind to invest a sum of money for the benefit of the cause of Spiritualism, and for the furtherance of its aims and objects. In harmony with this view, he last year purchased a tract of land at the cost of several thousand dollars, on what was then called Pine lake, a beautiful sheet of water situated on the line of the Chicago & Grand Trunk Railway, ten miles east of Lansing. Some improvements in the way of buildings were upon the grounds when purchased by Mr. Haslett. A small steamboat and a number of row boats were also available for the comfort of visitors, and last year the Spiritualists of this State and those from other States met there in large numbers and held meetings in the grove. These meetings, especially those held on Sunday, were very interesting, and many bright minds outside of the ranks of Spiritualism gathered there in the hopes of receiving some glimpse of a future life, or to catch, if possible, the echo of a foot-fall on the boundaries of another world. That many were thus gratified we must believe if we give any weight to human testimony. This year J. H. White and others, interested with him, have expended another large sum of money in the erection of a beautiful and commodious auditorium capable of seating 1,500 or more people. This auditorium is now being erected upon the grounds under the supervision of S. D. Clark, of this city. Arrangements have been made with the Chicago & Grand Trunk railway to run special Sunday excursion trains to and from the grounds. This arrangement will accommodate the people on the whole line between Port Huron and Battle Creek, who may wish to visit what has been very appropriately named "Haslett Park," the former name being Pine Lake.

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## Transition.

To the Editor of The Better Way.

Passed to higher life June 18th, at Onset, Mrs. Julia A. Johnson, wife of C. G. Johnson, Secretary of Onset Bay Association. The remains were conveyed to Warren, R. I., and funeral services were held by Dr. H. B. Storer of Boston.

Mrs. Johnson was a staunch Spiritualist, having been forty years a worker for the invisible ones, and was held in high estimation by the people of Onset, where she spent the summer months of each year. Her house was always open to those sorrow-laden ones who came for a word of spiritual consolation and comfort and the encouraging word was never withheld. How beautiful and consoling the thought to the now lonely companion that the absent in body are still with us in spirit, and a thorough knowledge of the grand and glorious philosophy of Spiritualism cannot but lead us to rejoice that the bright and beautiful soul is now free from bodily ills to progress, untrammelled by earthly surroundings, to higher conditions of purity, light and knowledge. When a true Spiritualist contemplates the change, his heart is filled with joy and gladness, knowing as he does, that death is but transition to a higher life and better and happier conditions, and though we miss the visible presence of a devoted and true friend, and weep because of our loneliness, we know that our loss is their infinite gain, and if we are faithful when our short journey of life is ended and we enter upon eternally loved ones will bid us welcome to the home they have prepared for us.

GUSTIE F. HOWE.

Onset, June 25, 1898.

Attention Called to Those Intending Visiting Onset Camp Meeting.

The Onset Station, on the Old Colony Railroad, is now open, and excursion tickets are sold to Onset, which is the most direct way of reaching the Onset Bay Camp ground. The Onset street railway is also in operation, connecting with all trains to and from the grove.

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He thought of death as but the birth into the life which God, the Supreme Intelligence, has provided for all his children, "The True Life." A. W. COLE.

Toledo, O., June 24, 1898.

## Attention, Cincinnati Mediums and Spiritualists.

It is the desire to hold in Grand Army Hall during the months of July and August "Mediums' Meetings" each Sunday morning. They certainly can do much good for those seeking light. The mediums to give tests and their experiences as well as short discourses.

How many will respond to this call. All mediums are invited, and requested to send to the Secretary of the Society notice if they will attend and assist.

## The Transformation.

BY H. O. FOWLER.

An interesting story is told of an artist, who, desiring to paint the infant Jesus, found in a humble cottage a child whose face and features answered to the dream that floated in his poetic soul. There was the flush of rosy health, the large, thoughtful eyes at once tender, loving and sympathetic, yet sometimes grave, as if their blue depths had caught the shadow of a world's sin, shame and sorrow, as it floated before the soul's vision. His high, arched bow and the general contour of his head spoke of the dignity and strength coupled with delicacy and refinement of nature. "Ah," cried the artist, "I have found the ideal that has for years haunted my mind!" He paints the child, and lo! the canvas glows with glory of art, attempting to portray the infancy of supreme manhood. It is a masterpiece; men come from far and near to see and praise the wonderful production.

A score or more years later, the artist, absorbed in a great painting of the Last Supper, sought one face to complete the group,—it was the head of Judas that was wanting. By the grated window of a prison, right to the master's studio, sat a murderer condemned to die. The artist beheld the criminal; an inspiration seemed to transfigure his face, as he exclaimed, "I have found my Judas! There are the lines of fear that speak of a craven soul. A cold, stony, stolid expression, when in repose, which reveals a heartless, calculating nature; a quick, nervous glance that occasionally flashes from under the eyelashes, that speaks of a soul trying to hide its real self, seeking to mask its villainy; a perfect Judas, as I have dreamed him a thousand times."

So spoke the master, as he roughly sketched the miserable felon. At length a change came over the artist's features; he grew very serious; he ceased to work; a troubled perplexity filled his mind. He had seen that face before! Long he gazed; every feature and lineament of the prisoner's face was studied as only an artist studies.

At last he approached the felon, asking, "were you not born in—?"

"I was."

"Was not your father's name—?"

"Yes," hissed the man, on whose face crime and despair were mingled.

"Then my Christ in infancy is my Judas in manhood!" exclaimed the master, as he sank to the earth, overwhelmed by the horrible revelation.

The story of this transformation is peculiarly interesting to the student of humanity, because it furnishes a type of ten thousand children who, to-day, are basking in the sunshine of a happy infancy, but who in a score of years, will help swell the ranks of the criminal classes. Why? Because a combination of causes are pressing them thither.

Let us sound this profound enigma. Let us trace this frightful descent from the godlike infant to the crime-stained prey of the galleys.

This child was a lovely bud that gave promise of a gorgeous bloom. His little min was a rich and fertile garden, ready and waiting for the seed that should fall into its depths. His parents were not necessarily evil or vicious; indeed, it is not preumable they were either, else the child that sprang from their being would scarcely have been so beautiful. But the were neglectful; perchance poverty forced them to labor early and late. They did not appreciate the greatness of their sacred charge. (How many parents of the nineteenth century do?) They failed to fill the little soul with love, reverence, and admiration of the pure, the great and the good, and with fear and loathing of that which is evil and debasing. His companions and playmates were poor, some were vicious; he would have shrunk from the late as a man recoils from an adder, if his parents had pictured to his vivid imagination evil in its true hideousness. For it must be remembered that the child whose contentance reflected such truth, beauty and purity as would lead an artist to see in him an infant Christ, could not have inherited (as do tens of thousands of children) a low and vicious nature. Such was the child and his surroundings, and such, with slight variations, is the countless throng of whom he is a type. And this child, the little pauper, faces the world. Here he meets an influence against which his peculiar sensitive nature cannot stand. The child of the poor is a soul or a slave in the eyes of those richer and more fortunate in life. I know we boast that all men are brethren, and we do not carry it out in preaching into practice; the child of the poor and unfortunate is treated as a child of one higher in life or better in circumstances.

What makes the sunshine so dull, the foliage so gloomy men so heavy, and the world so dark? Blue spectacles my dear, "Blue spectacles!"

There may be grander worlds, larger worlds than this; but I think this is a most exquisite world—magnificent on the bosom of immensity.

We have no objection to hobbies, but we contend that there are times and places when and where they should not be ridden.

We all see things differently—not so much because our eyes are different as because the medium through which we look is different.

## Toledo.

To the Editor of The Better Way.

The Spiritualists of Toledo, have determined to hold a three days grove meeting in Island Grove, North Shore of Devil's Lake, on the 29th and 30th of June, and Sunday July 1st. They give a cordial invitation to all Spiritualists in Northern Ohio, and Southern Michigan.

All who choose to come are welcome. This is the first time that such a meeting has been held here and if a success, will likely be made permanent as the lake is now accessible by R. R. from North, South, East and West. The Cincinnati Jackson & Mackinaw road running on West and North sides. There are good hotels and low rates.

People here have had but little opportunity to see or hear of Spiritualism. I believe it will be a grand beginning for the cause. Respectfully, J. B. ALLEN.

## Speakers Engaged.

The following speakers have been engaged by the Society of Union Spiritualists of Cincinnati:

Jan. 1899; Frank T. Ripley.  
Feb. 1899; Mrs. N. T. Brigham.  
March 1899; Helen Stuart-Richings.  
April 1899; Jennie B. Hagan.  
May 1899; Edgar W. Emerson.  
June 1899; Edgar W. Emerson.

## Notice to Spiritualists of Wisconsin.

Dr. J. C. Phillips, of Omro, has been appointed agent for the State to solicit subscriptions and advertisements for this paper. We hope that all Spiritualists will give him their aid in furthering the cause for which he is so earnestly working.

## THE WAY PUBLISHING CO.

## Speakers and Mediums.

Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named:

JULY: No meeting.  
AUGUST: No meeting.  
SEPTEMBER: Cora L. V. Richmond, inspirational speaker.  
OCTOBER: Mrs. A. M. Gladding, speaker and platform test medium.  
NOVEMBER: Walter Howell.  
DECEMBER: Walter Howell.

Centennial Restaurant,  
208 Vine Street,  
CINCINNATI, - - - OHIO.

## OPEN DAY AND NIGHT.

## C. A. MARTIN, Proprietor.

First-Class in every Particular. Prices very Reasonable.  
All Spiritualists visiting this City will find one of their brethren in charge.

Telephone No. 7194. All Work First-Class.

## THE

## EXCELLENT STEAM LAUNDRY,

HENRY J. F. WOLF, Proprietor.

Works: 812 Freeman Avenue, CINCINNATI, OHIO.

Goods Called for and Delivered without Extra Charge.

## SPECIAL NOTICE.

THE BETTER WAY can be found on sale by the following news-dealers:

Hopkins & John—162 Vine street, City.

J. F. Jones—272 Vine street, City.



## PERSONAL.

Anna Cole, who has lately developed as a trumpet medium, under Mrs. Engler, Mrs. Seery and Mrs. Stewart is meeting with great success at her home in Hamilton, Ohio. Spirit Dr. Freeman has control of the trumpet.

## Movements of Mediums.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.] Mrs. Nellie Coffan is located at Onset.

Mrs. Lillie is grandly successful in California.

Mrs. Jennie Conant is ill at East Warren, Maine.

Mary L. French is open for engagements for 1889.

John Slater is pushing forward the work at Chicago.

J. W. Fletcher will speak at Parkland, Pa. and Sunapee, N. H. Camp Meetings.

A. W. S. Rothermel is at present at Bear Mountain, Ark.

Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

A. S. Pease will make Saratoga his home for the summer.

Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver, Col.

Prof. J. Madison Allen has entered upon his third engagement at Peoria, Ill. Will be at Mt. Pleasant Camp, Iowa, during July.

Mrs. Clara Field is at Lake Pleasant, but can be addressed for engagements, care of Banner of Light, Boston.

Mrs. Mary C. Wright can be secured for lectures or grove meetings, by addressing her at Fulton, Oswego Co., N. Y.

Mrs. T. J. Lewis, speaker and test medium, 205 Harrison Ave., Boston, will answer calls in the Eastern States.

George A. Fuller, M.D., and Dr. H. F. Merrill, the test medium, are engaged for the month of July at Mt. Lookout Camp Meeting.

Mrs. Helen Mar Wood, of Little Rock, Ark., will spend the month of July at the Lookout Mountain Camp Meeting.

Dr. H. F. Merrill intends to remain West and South, cancelling eastern engagements, Address, Chattanooga, Tenn.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

Walter Howell's engagement list is filled to the close of 1888. Cassadaga Camp Meeting, July 21st. His address is 245 N. Division St., Buffalo, N. Y.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists, on Ada street, Chicago, Ill., morning and evening each Sunday.

Mrs. E. A. Wells, test and materializing medium of New York City, has changed her residence to 890 Sixth avenue, where she has commodious apartments.

J. C. Street will act as Chairman at Cassadaga Camp Meeting this season, and will open, about the last week in July, a class for Occult Science and cultivation of Spiritual Gifts at that place.

J. W. Kenyon will answer calls to lecture and attend funerals anywhere in the United States and Canada.

Address, 51 Boswick street, Grand Rapids Michigan.

B. M. Lawrence will answer calls to lecture with or without his stereopticon and spirit pictures, on Sundays or week day evenings.

He has a large and fine collection of spirit pictures. Address, care Banner of Light.

Mary A. Charter's engagements for the summer months are at Adrian, Detroit, Lansing and Monroe, Mich., and South Bend, Ind. She can be addressed at Carleton, Mich.

J. Frank Baxter, has engagements for Sundays—July 1, in West Duxbury, Mass.; July 8, in Ridge Hill Grove, Scituate, Mass.; July 15, in Wachusett Park, Westminster, Mass.; July 22, at the Parkland, Penna., Camp Meeting; and July 29, at Hanson, Mass.

J. W. Fletcher appears at Parkersburg Camp in July; in Sunapee, N. H., in August. Will also occupy his house at Lake Pleasant. These are all the outdoor engagements possible for him to accept. Address 5 Beacon st., Boston, Mass.

Bishop A. Beale, at Glen Falls, N. Y., for the rest of May; at Bridgeport, Conn., first two Sundays of June, and the last two at Stafford, Conn. Will speak at Onset Bay Camp Meeting the last of July, at Queen City Park the last of August.

Edgar W. Emerson will be at the Oakland Cal., Camp Meeting during the month of June; July 21st to 30th, at Onset Bay, Mass., Camp Meeting; August 4th to 15th, at Sunapee Lake, N. H., Camp Meeting; 16th to 27th, Cassadaga, N. Y., Camp Meeting; September, at Buffalo, N. Y., and October at Troy, N. Y.

G. W. Kates and wife are engaged for the grove meeting at Hicksville, Ohio, August 11 and 12, and Clinton, Iowa, camp meeting, August 19 and 20. They would like to make engagements in the West for months of September and October. Address, Chattanooga, Tenn.

Hon. Warren Chase may be addressed at Cobden, Ill., and his books ordered from him there till the camp meeting at Clinton, Iowa. He is open for engagements in Iowa, Minnesota and Wisconsin for September, October and the last half of August. During the winter his address will be St. Louis, Mo., and he will lecture in places not too far from that city during the winter.

His August appointments take him to Mantua, O., Yearly Meeting; Cassadaga, N. Y., Camp Meeting; Niantic, Conn., Camp Meeting; and Lake Pleasant, Mass., Camp Meeting, respectively.

September he continues with Etna, Me., Camp Meeting; Madison Lake, Me., Camp Meeting; then to Williamette, Conn., for the third Sunday of the month; and to Lynn, Mass., for the fourth and fifth Sundays, and on continuously in other places into the fall of 1889.

Miss Jennie B. Hagan has been very busily engaged since she left Cincinnati, in many States, Cities and towns.

She is passing the month of June in Worcester, Mass., and adjoining towns. Fine audiences have greeted her everywhere. She will lecture July 1st at Hanson, Mass., Camp Meeting.

July 4th to 9th, Parkland, Penn., Camp Meeting.

July 11th to 18th, Harwich, Mass., Camp Meeting.

July 20th to August 3rd, at Cassadaga, N. Y., Camp Meeting.

August 6th to 12th, Onset Bay, Mass., Camp Meeting.

August 13th to 21st, Sunapee Lake, N. H., August 22nd to 25th, Queen City Park, Vt., Camp Meeting.

August 26th to 31st, Etna, Me. Camp Meeting.

September 2nd and 9th, Bridgeport, Conn., Camp Meeting.

Miss Hagan's time is all engaged up to the Camps of '89.

Parties wishing to engage her for fall and winter of '89 may address her, or F. A. Boulet, Business Manager, South Framingham Mass.

## CINCINNATI MEDIUMS.

Mrs. J. H. Stowell, Trance. 232 Findlay St.

Mrs. S. Seery, 31 East street, Trumpet and Slate Writing.

Mrs. A. G. Kuball, 398 Baymiller street, between Poplar and Findlay streets. Trumpet.

J. D. Lyons, 188 Richmond street. Trance. Readings from Letters, Photos, Hair, etc.

Mrs. M. Engler, Trumpet, 67 Marshall Ave.

Mrs. Stewart, Trumpet and Independent Slate Writing, 10 Addison street.

Mrs. Anna Cissna, Independent Slate Writer, 83 Mill street.

Mrs. Belle Ireland, Trance. 365 Elm street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Mr. and Mrs. S. J. Winchester, 371 Elm street, Trumpet.

## CAMP MEETINGS.

Parkland, Pa. Dates not given.

Cassadaga Camp Meeting opens July 21.

Iowa State Camp convenes July 1st, and continues for five weeks.

Sunapee Lake Camp, at Newbury, N. H., commences July 29th and closes August 29th.

California Camp, at Oakland, Cal., from June 3 to July 1st.

Lookout Mountain Camp Meeting will last the entire month of July.

Camp at Vicksburg, Mich., from July 13 to August 14.

Haslett Park, Mich., meeting will be held for five Sundays, beginning July 26.

Morristown, Minn., from June 13th to July 15th.

Verona Park, Maine, from August 12th to August 27th.

Queen City Park, Vermont. Meetings begin August 21st; continue till September 16th.

Lake Pleasant, Mass., August 1st to September 3rd.

Mantua Association will hold a Union Basket picnic, Sunday, July 1st, at Atlantic Grove, Mantua Station, O.

Mississippi Valley Spiritualist Association will hold a five weeks Camp Meeting beginning July 29, at Pleasant Park, Clinton, Iowa.

The Parkland, Pa., camp meeting opens this day, Saturday, June 30, and closes Sept. 5, 1888. Their fine galaxy of speakers and mediums, the beautiful grounds, and great facilities will make it very popular.

This is the 10th annual camp meeting of this Society, the First Association of Spiritualists of Philadelphia, and they have spared no pains to make this year rank far ahead of any previous year in attractions.

Freight of tenters after June 25th, if marked "care of R. A. Thompson, Sept., Parkland, Pa.," and delivered at depot, Front and Noble Sts., Philadelphia, before 10 a. m., will go same day free of charge.

Letters to tenters should be addressed: "Spiritual Camp Meeting, Eden, Bucks Co., Pa." For further information address: ROBT. A. THOMPSON, Supt., Eden, Pa.

## Lookout Mountain Notes.

Mrs. Dr. Zell, (nee Mrs. Solder) of Dayton Ohio, a noted healing medium, will attend the camp.

Applications for rooms, tents and cottages continue to pour in. The camp will be attended by great numbers of people this season.

An Indian squaw, daughter of the Chief of the six nations of the Mohawk tribe, has promised to attend the camp. She is a healer and speaker under spirit power.

The camp meeting will commence Sunday, July 1st. All the speakers and mediums will be present. Mrs. Richmond, Mrs. Gladding, Dr. Fuller and others will give addresses. Dr. Merrill will give tests.

Most of the railroads entering Chattanooga will sell Independence Day tickets commencing about July 2d, good until July 7th, at one fare for the round trip. Attend at that time and obtain the low rate.

The Cincinnati Centennial will cause low rates of railroad fare to that city during July. From that city all can obtain the one and one-third rate to the Lookout camp meeting.

All the southern railroads are to give a one cent per mile round trip rate to all points on July 2, 3, and 4, good to return until July 7th. At that rate all the friends of Spiritualism in the South can attend the camp meeting those days.

The Piedmont Chautauqua, near Atlanta, Ga., have obtained a one fare round trip rate over all the Southern railroads. That will help many to attend, by going via Atlanta. From there the fare is only two cents per mile to Chattanooga.

A Methodist clergyman, now stationed in Kentucky, will make his debut at the camp as a spiritual speaker, acknowledging his source of inspiration to be from spirits. He requested such an opportunity and the Association cheerfully granted it.

The two railroads up the mountain will issue special camp meeting tickets. From all points the railroad rate is full fare going and one-third fare returning. But each person must obtain of local agent a certificate that he has paid full fare to Chattanooga.

One of the directors of the Piedmont Chautauqua said in a public speech that he would make his boy attend all the lectures of that institution, although he expected to be compelled to whip him twice a day to do so. We don't want the Spiritualists to whip their children into an attendance at the camp lectures, but there is no better educator for them than the spiritual lecture room. By all peaceable means bring your children to the camp.

## Notice to St. Louis Subscribers and Spiritualists.

Mr. Milton Lyle, of St. Louis, has been appointed agent for this publication to receive subscriptions and advertisements and make collections. THE WAY PUBLISHING CO.

## Wanted.

The addresses of Spanish and Hollandish Spiritualists in Cincinnati. Send to C. G. Hellerberg, 17 Auburn street, who will present them with Spanish and Hollandish Spiritual literature.

It is a mighty poor article that can't get testimonials.

## Cincinnati Lyceum at G. A. R. Hall.

The Lyceum was called to order on Sunday morning, June 24, by the President, Mrs. Roberts. Mrs. Isabelle Molloy presided at the organ, and she and her choir made the musical part of the programme decidedly interesting. Several new names were added to the roll. After the close of the lesson, the school was entertained by recitations and readings by several of the scholars. The recitations particularly noticed were those by Stella Kibby, Eddie King, Stella Outcalt, Alice Vanderhagen, Cora Sloane, Walter Baldwin and Moses Donnelly. Commencing with next Sunday the Lyceum will open at 10 o'clock, and everything possible will be done to interest the scholars. Some new features will be introduced which will be instructive and entertaining. Parents are earnestly requested to send their children.

BIRDIE DEWITT, Sec'y.

## Lyceum Picnic.

To the Editor of The Better Way.

The picnic and lawn fete given by the Union Spiritualists' Lyceum of Cincinnati at Sister Goodhue's beautiful residence, was a grand success. The children, to the number of fifty, and quite a number of the older people, were in attendance, and everybody enjoyed themselves to their entire satisfaction. Ice cream, cakes and lots of good things were in great abundance. It was a most pleasing and interesting sight to see the little folks at their various games, in which the older folks participated. Most notable among the young people was Miss Genevieve Stowell, who was the pet of the day. It was a pleasant sight to witness such people as Mr. J. Frank Baxter, Mr. and Mrs. Jacob Wright, Mr. and Mrs. Stowell, Mr. and Mrs. McCracken, Mrs. Graham, Mrs. Molloy, Mrs. Roberts, Mr. and Mrs. Goodhue, and, in fact, all the older ones, having a good time with the little folks. Hammocks and swings were in constant use. In the evening the beautiful lawn was brilliantly lighted up with Chinese lanterns, and presented a splendid appearance. It was a late hour when children and grown people bade Mr. and Mrs. Goodhue good night, and voted them thanks for the royal manner in which they were entertained.

## Haslett Park.

A BEAUTIFUL RESORT—WHAT IS BRINGING DOWN FOR THE BENEFIT OF THE SPIRITUALISTS OF THE STATE AND COUNTRY.

For many years Mr. James H. Haslett, of this city, has had it in mind to invest a sum of money for the benefit of the cause of Spiritualism, and for the furtherance of its aims and objects. In harmony with this view, he last year purchased a tract of land at the cost of several thousand dollars, on what was then called Pine lake, a beautiful sheet of water situated on the line of the Chicago & Grand Trunk Railway, ten miles east of Lansing. Some improvements in the way of buildings were upon the grounds when purchased by Mr. Haslett. A small steamboat and a number of row boats were also available for the comfort of visitors, and last year the Spiritualists of this State and those from other States met there in large numbers and held meetings in the grove. These meetings, especially those held on Sunday, were very interesting, and many bright minds outside of the ranks of Spiritualism gathered there in the hopes of receiving some glimpse of a future life, or to catch, if possible, the echo of a foot-fall on the boundaries of another world. That many were thus gratified we must believe if we give any weight to human testimony. This year J. H. White and others, interested with him, have expended another large sum of money in the erection of a beautiful and commodious auditorium capable of seating 1,500 or more people. This auditorium is now being erected upon the grounds under the supervision of S. D. Clark, of this city. Arrangements have been made with the Chicago & Grand Trunk railway to run special Sunday excursion trains to and from the grounds. This arrangement will accommodate the people on the whole line between Port Huron and Battle Creek, who may wish to visit what has been very appropriately named "Haslett Park," the former name being Pine Lake.

The meetings this year will commence on July 26th and end on September 1st. The railroad makes a liberal reduction in fare to those who may choose to visit the Park during the week. Parties who choose to bring tents will find excellent facilities. A beautiful farming country surrounds the lake, and fresh fruits and vegetables can be purchased by those who desire such commodities, and hotel accommodations can be had at reasonable rates. Rowing upon the lake and dancing upon the floor of the auditorium will furnish healthful amusement to those who are in search of physical pleasure.—S. P., in Port Huron Times.

## Transition.

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Mrs. Johnson was a staunch Spiritualist, having been forty years a worker for the invisible ones, and was held in high estimation by the people of Onset, where she spent the summer months of each year. Her house was always open to those sorrow-laden ones who came for a word of spiritual consolation and comfort and the encouraging word was never withheld. How beautiful and consoling the thought to the now lonely companion that the absent in body are still with us in spirit, and a thorough knowledge of the grand and glorious philosophy of Spiritualism cannot but lead us to rejoice that the bright and beautiful soul is now free from bodily ills to progress, untrammelled by earthly surroundings, to higher conditions of purity, light and knowledge. When a true Spiritualist contemplates the change, his heart is filled with joy and gladness, knowing as he does, that death is but transition to a higher life and better and happier conditions, and though we miss the visible presence of a devoted and true friend, and weep because of our loneliness, we know that our loss is our infinite gain, and if we are faithful when our short journey of life is ended and we enter upon eternity, loved ones will bid us welcome to the home they have prepared for us.

GUSTIE F. HOWE.

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The Onset Station, on the Old Colony Railroad, is now open, and excursion tickets are sold to Onset, which is the most direct way of reaching the Onset Bay Camp ground. The Onset street railway is also in operation, connecting with all trains to and from the grove.

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He thought of death as but the birth into the life which God, the Supreme Intelligence, has provided for all his children, "The True Life."

A. W. COLE.

Toledo, O., June 24, 1888.

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## The Transformation.

BY B. O. FOWLER.

An interesting story is told of an artist, who, desiring to paint the infant Jesus, found in a humble cottage a child whose face and features answered to the dream that floated in his poetic soul. There was the flush of rosy health, the large, thoughtful eyes at once tender, loving and sympathetic, yet sometimes grave, as if their blue depths had caught the shadow of a world's sin, shame and sorrow, as it floated before the soul's vision. His high, arched brow and the general contour of his head spoke of the dignity and strength coupled with delicacy and refinement of nature. "Ah," cried the artist, "I have found the ideal that has for years haunted my mind!" He paints the child, and lo! the canvas glows with glory of art, attempting to portray the infancy of supreme manhood. It is a masterpiece; men come from far and near to see and praise the wonderful production.

A score or more years later, the artist, absorbed in a great painting of the Last Supper, sought one face to complete the group,—it was the head of Judas that was wanting. By the grated window of a prison, right to the master's studio, sat a murderer condemned to die. The artist beheld the criminal; an inspiration seemed to transfigure his face, as he exclaimed, "I have found my Judas! There are the lines of fear that speak of a craven soul. A cold, stony, stolid expression, when in repose, which reveals a heartless, calculating nature; a quick, nervous glance that occasionally flashes from under the eyelashes, that speaks of a soul trying to hide its real self, seeking to mask its villainy; a perfect Judas, as I have dreamed him a thousand times."

So spoke the master, as he roughly sketched the miserable felon. At length a change came over the artist's features; he grew very serious; he ceased to work; a troubled perplexity filled his mind. He had seen that face before! Long he gazed; every feature and lineament of the prisoner's face was studied as only an artist studies.

At last he approached the felon, asking, "were you not born in—?"

"I was."

"Was not your father's name—?"

"Ye," hissed the man, on whose face crime and despair were mingled.

"Then my Christ in infancy is my Judas in manhood!" exclaimed the master, as he sank to the earth, overwhelmed by the horrible revelation.

This story of this transformation is peculiarly interesting to the student of humanity, because it furnishes a type of ten thousand children who, to-day, are basking in the sunshine of a happy infancy, but who in a score of years, will help swell the ranks of the criminal classes. Why? Because a combination of causes are pressing them thither.

Let us sound this profound enigma. Let us trace this frightful descent from the godlike infant to the crime-stained prey of the galleys.

This child was a lovely bud that gave promise of a gorgeous bloom. His little min was a rich and fertile garden, ready and waiting for the seed that should fall into its depths. His parents were not necessarily evil or vicious; indeed, it is not preumable they were either, else the child that sprang from their being would scarcely have been so beautiful. But they were neglectful; perchance poverty forced them to labor early and late. They did not appreciate the greatness of their sacred charge. (How many parents of the nineteenth century do?) They failed to fill his little soul with love, reverence, and adoration of the pure, the great and the good, and with fear and loathing of that which is evil and debasing. His companions and playmates were poor, some were vicious; he would have shrunk from the later as a man recoils from an adder, if his parents had pictured to his vivid imagination evil in its true hideousness. For it must be remembered that the child whose contentment reflected such truth, beauty and purity as would lead an artist to see in him an infant Christ, could not have been inherited (as do tens of thousands of children) a low and vicious nature. Such was the child and his surroundings, and such, with slight variations, is the countless throng of whom he is but a type. And this child, the little pauper, faces the world. Here he meets an influence against which his peculiar sensitive nature cannot stand. The child of the poor is a slave in the eyes of those richer and more fortunate in life. I know we boast that all men are brothers, and we charge on the equality of men, but society does not carry its preaching into practice; the child of the poor and unfortunate is not treated as a child of one higher in life or better in circumstances.

What makes the sunshine so dull, the foliage so gloomy men so heavy, and the world so dark? Blue spectacles my dear, "Blue spectacles!"

There may be grander worlds, larger worlds than this; but I think this is a most exquisite world—mignonette on the bosom of immensity.

We have no objection to hobbies, but we contend that there are times and places when and where they should not be ridden.

We all see things differently—not so much because our eyes are different as because the medium through which we look is different.

## Toledo.

To the Editor of The Better Way.

The Spiritualists of Toledo, have determined to hold a three days grove meeting in Island Grove, North Shore of Devil's Lake, on the 29th and 30th of June, and Sunday July 1st. They give a cordial invitation to all Spiritualists in Northern Ohio, and Southern Michigan.

All who choose to come are welcome. This is the first time that such a meeting has been held here and if a success, will likely be made permanent as the lake is now accessible by R. R. from North, South, East and West. The Cincinnati Jackson & Mackinaw road running on West and North sides. There are good hotels and low rates.

People here have had but little opportunity to see or hear of Spiritualism. I believe it will be a grand beginning for the cause.

Respectfully, J. B. ALLEN.

## Speakers Engaged.

The following speakers have been engaged by the Society of Union Spiritualists of Cincinnati:

Jan. 1889; Frank T. Ripley.  
Feb. 1889; Mrs. N. T. Brigham.  
March, 1889; Helen Stuart-Richings.  
April, 1889; Jennie B. Hagan.  
May, 1889; Edgar W. Emerson.  
June, 1889; Edgar W. Emerson.

## Notice to Spiritualists of Wisconsin.

Dr. J. C. Phillips, of Omro, has been appointed agent for the State to solicit subscriptions and advertisements for this paper. We hope that all Spiritualists will give him their aid in furthering the cause for which he is so earnestly working.

## THE WAY PUBLISHING CO.

Speakers and Mediums.

Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named:

JULY: No meeting.

AUGUST: No meeting.

SEPTEMBER: Cora L. V. Richmond, Inspirational speaker.

OCTOBER: Mrs. A. M. Gladding, speaker and platform test medium.

NOVEMBER: Walter Howell.

DECEMBER: Walter Howell.

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## Children's Progressive Lyceum.

Lectures for the education of our children are the hope of Spiritualism, and should be the pride of Spiritualists. Communications for this Department should be addressed to ALONZO DANFORTH, No. 2 Fountain Square, Roxbury, Mass.

## The Declaration of Independence.

The Declaration of Independence is the one great truth on whose observance alone popular institutions can securely rest, and by the upholding whereof the Union and the Constitution with all its guarantees can alone be preserved and maintained as the ark and covenant of liberty on the continent.

What is the 4th of July?

A day peculiar and sacred to the American people for more than one hundred years.

What assertion did the immortal few make?

"That all men are created equal," "that they are endowed with inalienable rights," "that they have a right to life, liberty and the pursuit of happiness."

What has been the effect of this assertion?

That it has wrought many and vast changes for the welfare of man.

What was the Declaration?

An assertion by the whole nation of the only real foundation of civil government.

At what was the first blow aimed?

At government based upon divine right and conquest.

What did it proclaim?

The inalienable rights of the people.

What was born in a day?

A new society, without the traditions, bonds or customs of the old world; without bishops and nobles, and the worst of all—kings.

What other great good did it do?

It swept away all the accumulated rubbish of centuries, consisting of the absolute authority of monarch and priest, the hard rule of caste and class and the servitude of ignorant and superstitious submission.

What did it establish?

A new nation on a virgin continent, without religious tests and establishments, hereditary privileges and born rulers.

What is safe to predict?

That in the near future the same civilization, the same political privileges, the same form of government, throughout the length and breadth of North and South America will control 300,000,000 of people, bounded only by the gleaming icebergs of the poles and the restless waves of the great ocean.

What was the influence of the Revolution?

It crossed the Atlantic and was felt in every part of Europe, and Franklin was hailed with delight; the time had come when the evils of despotism were felt, and men would not endure them longer.

How does progress come?

By the repeal of laws, and by not enacting them, and the less the government meddles with our affairs the better shall we prosper.

For what are great reforms?

To remove some barrier which was built in the path of human development by legislation.

Upon what should man depend?

Upon himself and not upon the statute book, if he would be strong, independent and self-reliant.

What should our government be?

Fair, just and economical; the public offices open to all men, without distinction of party, as citizens of a common country; the public laws so administered as favoring no one individual more than another; fostering no monopolies and obstructing no branch of trade.

Why is this the grandest country on the earth?

Because it has common schools, a free press and free speech, and a variety of occupation and industry.

Conductor. One hundred years ago we were on the threshold of our national history, with a courage and daring unparalleled and unprecedented in resistance to England, that in defiance of all the precepts of history we proclaimed the true principles of political power and privileges, that sovereignty is inherent in the whole people, and that all authority is their gift for their own benefit, and may be taken away at their own will or pleasure.

SILVER CHAIN RECITATION.

The patriotic leaders in the advance armies of progression, who have died on the scaffold or in exile, have not lived to see the completion of their work.

But in the bright light of the spirit land they can look upon a country made better by the part they took in it. The early defenders of the Declaration are watching the completion of the work commenced by them.

Hail them as deliverers from bondage, all ye down-trodden ones of earth.

The glory of the Declaration will never fade.

It has endured for a hundred years, and shines to-day as clearly and brilliantly, a beacon to which all the people of the world may turn their eyes as an abiding light—a saving light.

To-day no man stands beneath the stars and stripes who is not his own master, and who, in the eyes of the law, is not an equal of any other man.

Throughout all the years under all the changes, the immortal Declaration has taught that thrones shall topple and fall to dust.

The integrity of the state should be as sacredly guarded as the supremacy of the nation.

The country is a sanctuary for the exile and a guiding star to liberty and happiness.

Fostered under its care and protection we should die in its defense.

The success of the American Revolution was a victory of the grandest elements of human nature.

Long may this government stand based upon the Declaration which the pen of Thomas Paine and the sword of Washington gave to the world as the charter of liberty.

The ballot is a sacred trust and voting the highest duty of the citizen.

The work of true heroes is as large as liberty and as broad as humanity.

We are nearing a century since Washington was inaugurated as the first President of the American Republic.

Peace, commerce and honest friendship with all nations, entangling alliances with none.

This country is the home of the oppressed of all nations of the earth, whether Christian or Pagan, with no union of state and church.

Those who are selected for a limited time to manage public affairs are still of the people, and may do much by their example to encourage that plain way of living which among their fellow-citizens aids integrity and promotes thrift and prosperity.

May our grand and glorious Republic be eternally blessed with peace and unity and may we never forget its defenders.

By the memory of those who in all ages of the world have gone forth to do the battle of the right against the wrong, of liberty against oppression, shall lift us to nobler purposes and higher lives.

Let our aspirations be for the continued growth and prosperity of this mighty nation.

All are watching with eyes of sympathy, and entertain the largest hopes for the future development of the human race.

Manager Chalet's Spirit Appears at a Spiritualistic Seance.

For some weeks past the Pittsburg Society of Spiritualists has been holding a series of meetings at their hall on Sixth street. Mrs. Helen Stuart Richings, of Boston, has been the orator, and all who have heard her pronounce her a fine talker whatever they may think of her theories. It has been the custom at each meeting to give what she calls "psychometric readings," in which she claims the power of delineating the disposition and characteristics of persons, even though they may have long since passed out into the great somewhere.

To do this she needs but the name of the individual, and without the least hesitation she proceeds to ooze information from the spirit land in the manner sometimes calculated to play hob with second marriages. Last evening as Mrs. Richings called for a name a tall young man in the back part of the room gave that of "William Duff," adding that the audience would all recognize him by the name of William Chalet.

The medium then threw herself into that condition supposed to be conducive to free spiritual communication, and began thusly: "The individual named has passed out of the body, and in meeting death he experienced a painful choking in the chest. I get the sense of one suffering from lung affection.

He was of a nervous, sanguine temperament, active, energetic and popular, always hail fellow well met. He should have left wealth, for he made money, but spent it fast. At one time in his life he was inclined to Spiritualism, but for years previous to his death he had concluded there was little in the theory."

As the lecturer delivered the above, the crowded hall was so still that one could hear her labored breathing. Although the lights were burning brightly many of the listeners felt a chill mount their spinal columns, when with a movement approaching a convulsion and in a voice startlingly distinct, Mrs. Richings resumed:

"As I live, that man is standing beside me now. His thoughts are with his family and he is constantly saying: 'O, my poor wife, I did not think things would turn out that way. He asked his friends here to tell his wife that he wants to communicate with her in regard to business matters, which he left unfinished. He believes she has not been treated fairly since his departure.

I don't know what this man's business was, but I now seem to be looking on a lighted stage." At this the audience broke into the wildest applause, which so disturbed the medium that she declared herself unable to continue. After a few more readings of people known to only a few in the audience the meeting closed.

The English drudge rises early and goes to bed late, working eight to twelve hours a day, either in her miserable garret or in a huge manufacturing hive. Pinched with hunger and cold, worn out with labor, exposed to temptation and degradation, her joyless life stretched behind her and before her, with no pleasures to look back upon, no hopes to look forward to. The wages she earns, those wages which proudly separate her from the slave, are barely sufficient to keep body and soul together, till at last the body gives way or the soul revolts. Then comes the inevitable end, and a verdict of "death from starvation" or "found drowned" closes the scene—Foundation Principles.

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## SPIRIT MESSAGES.

## Questions and Answers.

QUESTION 1.—In our transition from earth life to spirit life, will we be enabled to identify our dear departed friends, those that we have known and loved on earth; those that we have been united to by the dearest and most sacred ties of relationship and blood, including our fathers, our mothers, our sisters, our brothers, our wives, husbands and children?

J. T. SOLOMON.

ANSWER 1.—Spirit passing from the mortal to the immortal life, lose none of their characteristics. The features of the spirit face remain the same. The voice, the attitude, the manner, all appear exactly as they were when they were upon earth. Years make no impression upon spirit existence; and beside all this, those in spirit life have, more or less, the will power to appear as they choose. Hence we hear of spirits returning to earth, and for identification, assuming the appearance and posture assumed in the last illness. The mother will know her baby, because the ward of the baby remembers perfectly its infantile proportions, and can, by his will, present the picture, no matter how long the baby may be matured. The mother having the child and then the man, can readily trace its individuality. The baby will know the mother because he can continually see her. The joy of meeting will be, for the most part, in the perfect individuality maintained throughout the separation. Beside all this, the law of love, which is stronger than death, will bind you soul to soul throughout the endless ages of eternity.

HENRY VIII.

Q. 2.—I see some advocate developing circles, others insist upon the sifter developing at home and in private. Which do you consider the better, and why?

ASA J. CUN.

A. 2.—Regarding the general individual I would say that home development served the purpose much more speedily; and this say I, because, in my experience, I have found it difficult to form a perfectly harmonious circle. Psychologically speaking, the stronger wills will invariably predominate over the weaker, not only cramping and dwarfing their mentality, but preying upon their physical health and spiritual vitality. But, should perfectly harmonious relations be obtained, the sifter for medial powers would be much more highly pleased through social intercourse. Earnestness, conscientiousness, and perfect frankness are the greatest requisites toward harmony.

HENRY VIII.

Q. 3.—I was instructed by a spirit to remove the feather pillows and lay the body straight and flat when the time came for a spirit to leave the body. Can you tell me why, or throw any light on it?

MRS. CLARA.

A. 3.—There may be three reasons why. First—Because the spirit had not been weakened through the mortal illness, and the mortal or physical had not been so adapted to the spirit as to make the egress easy and painless, unless the physical form lay level upon the couch. Secondly—Because the nature of the disease caused the matter or decaying fluids to coagulate, and there impede or cause suffocation ere the spirit could be severed, by this means, of course, rendering the struggle more painful and lasting. Thirdly—From an old superstition that says, "the spirit passes out through the head, and if the heart is level, he can better get rid of the life cord." There is one important fact, my friend, concerning this change called death. Most of the outward and visible struggle or apparent suffering in this transition, is but muscular contraction, with which the spirit has nothing to do. Rare instances there are wherein the spirit can note this change, but generally speaking, pain in nearly ninety-nine cases out of every hundred, is the spirit unconscious of the change. Hence, the instruction of your spirit friend was given, doubtless, to render the physical struggle less painful to the mortal loved ones near.

HENRY VIII.

Mr. Editor:—I was very much pleased with the answers to my questions given by Henry Tudor VIII, in your issue of the 9th, and would say that I fully comprehended both answers and references.

C. F. CHRISTIAN.

56 Miles Avenue, Cleveland.

Through the Mediumship of HELEN MARR CAMPBELL, Washington, D. C., by the Controlling Spirit, King Henry VIII.

I am James Browning; I was a scenic artist for a great many years, traveling with the Betner, Studley, and Mitchell troupes. I also painted many landscapes. I have friends in Baltimore, New York, and Marietta, Ohio, whom I should very much like to reach. I am well and happy, doing the best I can to redeem the time. The beauties of the spirit world cannot be told, and there is more than enough exercise for my brush. I hope sincerely that my darling Lizzie will respond to this message.

2.

I am William Roundtree, a carpenter by trade. I have a grandson living in Baltimore and relatives in Frederick, Maryland, and Wilmington, Delaware. I had a work shop in all three cities at different periods of my life, and am well-known. William

H. Foster is my brother-in-law and will attest to the truth of this, being a reader of THE BETTER WAY. I want him to find George Henderson and tell him that Arthur wants to communicate with him. He must also tell Micky Quin that Keller wants to see him.

3.

I am Henry Powers; my home is in Dover, Delaware. I have a wife and children living there. Her name is Maria; I wish her to know that I'm often in the home, and not to be dissatisfied with the dues; they are all right. Also, I'm glad as to the disposition she made of my things. I'm getting on well, but would like to have stayed here a little longer.

4.

We are Jacob and Helen Meyer; we wish to reach our dearest friend, Louis Anct. Louis, every one of the loved ones send you their blessing. We do want so much to say more to you, and we will do so just the very first time we can. With much love, oh, so much, we are ever with you.

5.

I am Merrill Saddick, twenty-two years old. I desire my father and precious mother to get a message from me through THE BETTER WAY. Oh, how lovely it is, this writing. Oh, how happy we are to come back to earth to our loved ones. Oh, dearest ones, we all remember you lovingly.

6.

I'm John King; I want to reach Professor Cones. My portrait is in his possession; this will be an identification. Cones, I am greatly attached to that estimable gentleman, Pierre L. O. A. Keeler, and also is the sea dear to my heart. Ah! what is better than the life of a rover, where the sea is stormy and the sea is tossing, and the lashing of the waves causes each beam to strain and creak. God bless the sailors; they are the jolliest and truest set on the face of God's earth. Professor, go to the camp, to Onset or Casadaga; I'll see you and shake hands with you, too. I advise you to do another thing, publish all your experience for the good of the world, don't be a land-lubber.

7.

I am John Spence; I wish to reach Mr. Corolla, of Washington City. His son Ernest was well known to me. I was fourteen years old when I passed away. I have been gone about twenty months. Ernest was good to me at school, and the boy friendship that began at that time shall be used for his good all his life. I was known to him as Spence; I don't think he ever heard my first name. My mother lives in South Washington, and is a working woman, sweeping the cars.

8.

I am John Quincy Adams Schreiver; I wish to reach Nellie Worthington and Aggie and Nettie Schreiver. I was a sort of musician while in this life; my instrument was the violin. The Rev. Mr. Worthington, of Homestead, knew me very well. I come back to say that I profited by Miss Nellie's instructions, and that the words spoken in season were not lost. Blessed is every laborer in the cause of temperance, and those women are veritable angels who will not tempt a man by forcing upon him the wine cup.

How to Act in Emergencies.

If an individual is endowed with common sense and can exercise self-control when necessary, a slight knowledge of physiology will enable him to act in an emergency, says a writer in "Good Housekeeping."

A boy is brought home with a severe cut on his arm. The blood spurts out of the wound, showing plainly that an artery has been severed. It is fortunate of a member of the family can come forward and bind two pieces of cloth tightly around the limb, directly above and below the wound; the blood will cease to flow, and even if there should be an unavoidable delay in the arrival of the doctor, he will be able to save a life that certainly would have been sacrificed if the prompt treatment mentioned had not been resorted to.

A whole family were thrown into a state of excitement by the youngest child rushing into the house, and declaring that a big black snake had "bitten" him. The mother swooned, the father paced the floor frantically, while the rest of the family embraced the child and cried over him. A sensible neighbor, hearing the excitement, came into the room, and taking the child in her arms, murmured words of encouragement; then, turning to a member of the family, she asked for carbonate of soda. Moistening a small portion of the soda with water, she applied it to the wound; when the soda became dry she moistened it again, and at the expiration of an hour was overjoyed to see upon the white surface of the application unmistakable signs of snake virus.

Rusty nails make ugly wounds, which, if not attended to at once, may cause great suffering—perhaps death. Smoke the wound with wool and woolen cloth. Fifteen minutes in the smoke, will remove the worst class of inflammation. Bleeding at the nose frequently causes extreme prostration. If the nose bleeds from the right nostril, has the finger along the edge of the right jaw until the beating of the artery is felt. Press hard upon it for five minutes and the bleeding will stop.

A child who has a morbid propensity to force buttons, beads, etc., into his nostrils, keeps his family in a state bordering upon terror, for they never know at what precise moment they may be called upon to perform an operation upon Master Harry's nasal appendage. Pressure against the empty nostril, and quick, strong breathing into the open mouth, will dislodge the foreign substance and send the suffering youngster upon his way rejoicing.

## What is Said of Spiritual Phenomena.

J. H. Fiske, the famous Philosopher and Author—"Notwithstanding my acquaintance with the phenomena of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should be ignorant of it."

Dr. Robert Chambers—"I have for many years known that these phenomena are real, as distinguished from impostures, and it is not of yesterday that I have been a believer in them. I have much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters."

Professor Hare, Emeritus Professor of Chemistry in the University of Pennsylvania—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1883), "had more striking evidence of the agency than those given in the work in question."

Professor Chaille, the Late Plinian Professor of Astronomy at Cambridge—"I have been unable to resist the temptation of testifying to such facts, which have come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been abundant and unimpeachable, either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."

Professors Torndalen and Edlund, the Swedish Physiologists—"Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but they will bring forward important results already made clear to us by the revelations of natural history in all ages."

Lord Brougham—"The fact of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory."

Lord Brougham—"This is but one question I would ask the author, is the Spiritualism of this work foreign to our materialistic manufacturing age? No; for amidst the varieties of mind which are developed in our age, there are found those who cultivate man's highest faculties; to those the author addresses himself. But even in the most clouded skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand, it is modern Spiritualism."

By C. O. Groom Napier, F. R. S.—"The London Dialectical Committee reported: 'The sound of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answers, questions and spell out communications. . . .'

Cromwell F. Varley, F. R. S.—'Twenty-five years ago I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude as much as circumstances would permit, the possibility of trickery and self-deception. . . .'

Then details various phases of the phenomena which had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces and powers; (b) of the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . .'

Camille Flammarion, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'spiritualistic,' 'somnambulist,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and, in a scientific manner, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion unhappy too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formula is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to. . . .'

Alfred Russel Wallace, F. R. S.—'My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are as well established as any facts in science proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. . . . When the opponents of Spiritism give record of the researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the laws of Nature are violated, and when they have been deinde into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer. . . . [Miracles and Modern Spiritualism.]

Dr. Lockhart Robertson—"The writer" (i. e. Dr. L. Robertson) "can now more truly than the physical manifestations of so-called Spiritualism that he would any other fact, for, except the exactness of the apple to the ground of which his senses informed him. As stated above, there was no place or chance of any legalism or fraud in these physical manifestations. He is aware, from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of the truth of the facts of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil. . . . From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.

Nassau William Senior—"No one can doubt that phenomena like these (Chronology, Homoeopathy and Mesmerism) can be read, and understood, and arranged; and whether we call it by the name of Mesmerism, or by any other name, the science which proposes to do this is a mere question of nomenclature. A modern author who professes this science there may be careless observer of prejudiced recorder, and rash systematizer; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the world will be perplexed equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science. These views will prepare us for the following statement, made in the Spiritual Magazine, 1861, p. 38: 'We have only to add, as a further tribute to the attainments and honors of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorized the publication, under initials, of one of the striking incidents therein given, which happened to a near and dear friend of his family. . . .'

Baron von Peol (Munich) in Nord und Sud—"One thing is clear; that is, that psychography must be accepted, as a true and reliable method of finding: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the slates are actually locked, leaving only room inside for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing is actually done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, well as in the degree of its intelligence as in the mistakes sometimes made. These beings are, therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

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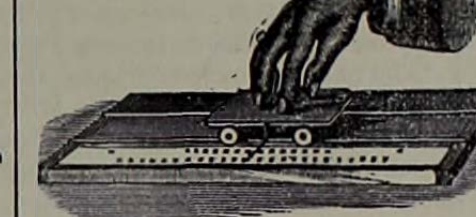
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## SOUL.

Dark is the night that shrouds the camp  
Hence Hebrew warriors ring,  
At darker is the night that clouds  
The mind of Saul the King.  
Philistia's hosts have come again  
With sword and lance and shield;  
And Israel's warriors like tribes have come  
To meet them in the field.

"The night, dark night, but Saul does wake,  
For dark forebodings harrow,  
And make him fear and doubt the fate  
And issue of tomorrow.  
The ancient oracles are dumb;  
Dark is the mercy seat;  
No prophet lives to raise his voice  
For victory or defeat.

Behold a swiftly gliding troop  
Of horsemen speeds away;  
For Eider are the horsemen bound,  
They ride without delay.  
There, in a cavern dark and deep,  
Inspiring fear and dread,  
A woman often converse keeps  
With spirits of the dead.  
To her the midnight riders come,  
Soon is their errand told;  
With Samuel, the departed priest,  
They would communion hold.

But fear constrains the seeress,  
Her art she will not ply;  
"I know thou art the King," she said,  
"New I must surely die."  
"Fear not," said Saul, "thou art secure,  
No harm shall thee befall;  
If thou wilt obey my wish  
The spirit forth to call."

Then through the gloom, the awful gloom,  
A form is seen to rise,  
And Samuel's face, stern and severe,  
Appears before his eyes.  
"What wouldst thou, Saul? I to call me thus,  
Dismaying my repose?"  
The trembling king bows low, and speaks  
His purpose to disclose:  
"My spirit is in sore distress,  
The foe is all around,  
Jehovah has forsaken me."

No prophet can be found,  
"Thou counsel and advice I seek  
Of thee, my friend of yore."  
What I must do make known to me,  
As thou hast done before."

"Why seek advice of me, when God  
Is not upon thy side;  
Thy deeds have ripened up and now  
Thy judgment must abide.  
Behold, thy kingdom shall depart  
And Israel's captive shall depart;  
Before to-morrow's sun shall set  
Thou shalt be here with me."  
Thus spoke the hoary spirit-priest  
And vanished in the gloom,  
But Saul in mighty grief lay down  
Beneath his dreadful doom.

The morning dawned, the battle raged,  
But Israel could not stand;  
And Saul, the King, in his despair  
Fell by his own high hand.  
Thus learn, O man, that thou thy plans  
Thy conscience can approve;  
With God and Right upon thy side,  
Straightforward be thy move.  
HAWCROFT, MICH.

Written for The Better Way.

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Immortality is the product of the soul.  
Man's soul is the product of the universe.  
God is the great over-soul, which is the  
product of the invisible force of all mat-  
ter and immaterial things; this power be-  
comes the great Cosmos of all created and  
uncreated materials, whose potency is  
the overflow of matter in the production  
of universal life in the domain of space,  
subject to its known law of transformation,  
held in the centre of its great creative  
power, throughout all space or altitude of  
eternal Cosmos.

Immortality includes the whole of mat-  
terial and immaterial life, in its own self-  
hood; never had a beginning, never will  
have an end; whose existence is the one  
basis of universal construction of worlds,  
planets, hemispheres, zones, and space,  
hence is self-existent, self-conscious, self-  
understood, whose continual adjustment,  
through all action in the universe, is the  
pivotal force around whose revolution all  
things revolve, whether spiritual or mat-  
terial. Thus the basic principle of all exis-  
tence is this one occult, inexplicable, in-  
conceivable truth, that underlies all so-called  
creation or outgrowth of all creative mind  
known as immortality or indestructibility.

There is difficulty in bringing this sub-  
lime, unlimited thought down to present  
comprehension of so vast a subject, for  
general contemplation, since the common  
opinion has been that immortality meant  
the future life, both to mortal and spirit;  
hence it is told that the Nazarene said:  
"I will bring immortality to light." What  
does this mean? but that the primal fact of  
creation was but the projective fact of the  
Infinite mind that had been hidden in the  
matrix of eternal progress, had come to  
visible fruits in the person of Jesus or the  
Christ, as an elimination or outgrowth of  
the Deity, to meet the necessities of the  
race, demanding a higher type of man to  
regenerate the world through its own great  
primal law of constant activity, whose will  
was, and is, the potential element of the  
progress of man into the new dispensation  
known as Christianity.

It was at this particular period of recon-  
struction that this potent cause arose  
from its hidden existence, bursting into a  
divine flame of the continual unfolding  
giving rise to a better understanding of the  
eternal light of unquenchable glory, its  
transcendent love entered the heart of the  
meek mother, Mary, making her divine,  
in giving birth to one of immortal parent-  
age, whose teachings were truth, whose  
founding the sublime mysteries thus re-  
vealed to the world. When the time had  
come, there burst on humanity the  
divine light of God in man, and man in  
God, in every human soul whose office is  
to lead the mortal into the immortal of all  
past, present and future possibilities of the  
race.

As the greater ever includes the lesser,  
and that black is the king of colors, because  
containing all colors, is a truth. The first  
is a spiritual fact; the second, a material  
one, either of which demonstrates that im-  
mutability, in its sublime bosom, contains  
all fundamental knowledge, is the book of  
the infinite, to be known and read by all  
men to whom its revelation is given, where-  
in will be the understanding of what im-  
mortality is, as well as what it is not; but a  
greater than these, the knowledge of what  
it will be, when the world shall see the  
beauty, potency and beatific fatherhood  
and motherhood of the race.

The knowledge of the advance of im-  
mutability toward its centralization among  
men, is heralded by the great flood of super-  
natural light now passing on the wings of the  
celestial morning, presaging the supreme  
future of the coming intelligence that shall  
pervade the dark places of the earth, whose  
shadows will fall apart before the divine re-  
velation of a higher form, not only of in-  
spiration, but every other truth; a time  
when the celestial sun shall shine into  
every human heart, when each soul shall  
sit on the throne of its own perfect immor-  
tality for ever.

ONSET, June 7, 1888.

## Burlington, Vt.

To the Editor of The Better Way.

Accept only truths. "True science  
means added facts, not the accumula-  
tion of words born of a diseased imagina-  
tion." I long ago learned, by experi-  
ence, that religion and hypocrisy are  
synonymous terms and readily accepted  
the sentiment of Darwin that religion  
was not needed in this world.

On first revealing herself to me, my  
guardian said: "I now want you to seek  
the truest hearts, the best motives, the  
noblest minds, and thus we are around  
you, bright spirits from the invisible  
world." Again, "I want you to be your  
own doctor, your own minister and  
your own savior." "Words, if you keep  
them, pay their keep, but gable is the  
short cut to ruin."—Longfellow.

My experience in Spiritualism com-  
menced in the year '54 by the arrival of  
an old friend, John Thomas, at my  
home in Burlington, Vt., direct from  
Rochester, where his eyes were opened  
to see the truth of it. "Every question of  
a great many was answered correctly  
but two, and these might be true," said  
he.

The second time my friend came into  
the place I attended a seance with him.  
Several of my neighbors were there.

Mrs. S. B. Nichols and Mrs. Colonel  
Brown were the mediums. Soon the  
former was controlled, and wrote out a  
message for N. B. Haswell, my nearest  
neighbor. "I come to cheer you on, my  
dear father, through the short journey  
of life," &c.; name signed was N. Has-  
well, Jr., Mr. Haswell's son, but a short  
time before departed. Then came an-  
other from J. V. Randall. "That," said  
Bro. Stacy, printer, "is from my friend  
Randall."

What Randall?  
The medium seized the pencil and  
wrote very rapidly "J. V. Randall, the  
jeweler."

I knew now, for he had been out of  
the form only a year or so and, was a  
firm Spiritualist when he passed out.

The next phenomena was the control  
of Mrs. Brown, who came to Mr. Has-  
well and began patting him on his  
head. This was a strange pantomimic  
phase so often used by spirits to make  
their presence known to friends, and  
was understood to be the spirit of Mr.  
Haswell's wife, but recently gone over.

These manifestations were sufficient  
to arouse a great interest in one like me,  
who had but just begun to investigate  
the doctrines of Christianity by the aid  
of the books published by Theo. Parker,  
and with the assurance of my friend  
Thomas that spirits were coming back  
through the Fox girls.

I think this friend came into Burling-  
ton but once after this, and then assured  
me that he should come there but a  
"very few times more." Before he left  
me, he gave me this sincere and well-  
meant advice: "I advise you, Bro.  
Adams," said he, "to make this a subject  
of prayer."

I may here state that John Thomas  
was a produce dealer from New York;  
had been a Methodist exhorter formerly  
in the neighborhood of Granville, N.Y.  
My friend never came to Burlington  
again, and I lost track of him for many  
years until I heard from him in the  
summerland.

I had good evidence now that Spiritu-  
alism was a most sublime truth, and  
the question with me was, why are peo-  
ple so indifferent on a subject which, if  
true, settles the question of immortality.

About this time Achsa Sprague came  
to Burlington and lectured, and how  
beautiful were her teachings, while in  
trance on the rostrum it seemed to her  
another spirit was speaking through  
her lips and she heard the words the  
same as her audience heard. I repeat a  
gem recollected: "Shame on the man  
that will follow in the footsteps of the  
past unquestioning and without sense  
or reason; swallowing, like a child its  
milk, all its absurdities and beliefs."

I purchased Dr. Hare's work and read  
his "Spiritualism Scientifically Demon-  
strated," and this work will some day  
be more appreciated than now. I read  
Capron D. Baron's work, and was now  
a firm believer, as anybody must be  
with my experiences.

Judge Wm. Noble, a man with strong  
reasoning power, a man of seventy-five  
years, was a good help for me, as we  
attended circles together and received  
many gems of philosophy and identifi-  
cations of our friends returning, ac-  
knowledging their ungrateful conduct  
in opposing the sublime truth, and here  
let me say, parenthetically, how many  
there are all around us that have be-  
come spirits before they can see and  
believe.

Judge Noble and self used to be seen  
frequently on the streets in company,  
going to spiritual gatherings or circles,  
and were looked upon by our families  
and fellow-citizens as fanatics, as we  
were, for fanaticism is the savior of the  
world, and not its curse, as some say.

Philo Doolittle was a great banker—  
President of the Burlington bank. One  
of the first men of the city; an Episco-  
palian. He rode out one day in his car-  
riage alone and, returning, as he entered  
his yard, he felt the shock of apoplexy  
taking sudden hold of him. He had been  
his wife came to the carriage, helped  
him out and into the house, where he  
died in a few hours. It was but a few  
months later that a medium, Mrs. Mary  
L. Allen, (afterwards Mrs. Solomon W.  
Jewett) came up from Boston, and Judge  
Noble and self attended her first seance.  
After the medium's guardian spirit had  
made a few remarks, he says: "An un-  
happy spirit will now control." The

voice of a contrite person now spoke:  
"It is but a short time since I moved in  
your midst. I am acquainted with every  
street and corner in your little village; I  
died suddenly. I was wedded to the  
church; was following after forms and  
ceremonies; I despised Spiritualism; I  
despised you, (here the medium grasped  
my arm and shook it) and you, too  
(pointing to Judge Noble); now I see  
you are right and I was wrong."

After the medium came to her normal  
state, she was astonished to hear of Mr.  
Doolittle's death.

Mr. S. B. Nichols was at that time an  
earnest and devoted worker in the  
cause, and made so by reason of the  
recent development of his wife, a young  
lady, daughter of Rollin C. Bradley,  
who, by reason of her union with  
Mr. Nichols, had sold his farm in  
Williston, and gone into company with  
his son-in-law in a large reform book  
store, with a capital of \$5000.

Through the great zeal of Mr. Nichols  
for the cause, the most eminent medi-  
ums of the country were brought to  
Burlington to lecture for the benefit of  
her people. Besides Mrs. Sprague, Miss  
Coan, Mrs. Towns and Mrs. Horton,  
Mrs. Currier, Mr. Pierpoint, and some  
others.

Had the people of that city then  
heeded the noble teachings that were  
sent out through these grand and noble  
mediums, they might now be reaping  
the fruits of those teachings in the  
summerland, for a great number of  
those individuals of that city are now  
"over there," and I have reason to be-  
lieve many of them were in the same  
popular status of church doctrine of the  
repentant Doolittle at the time of their  
exit.

Now and then I have seen returning  
spirits of my old neighbors give marked  
expression of contrition of soul for  
missed opportunities, and here is one  
worthy of record for our noble cause:  
"Good evening, Sir. Well, I just  
thought I'd step in here and give these  
ministers a piece of my mind. I was  
an old woman, seventy-two years of  
age, and found myself terribly disap-  
pointed in what they promised me. I  
haven't found any heaven nor a Savior,  
and nobody but myself can do me any  
good. I was very religious and prayed,  
and sang and read the Bible, all of  
which has not done me much good as of  
which during the three years since I left  
my earthly life. I have come back to  
warn my earthly friends and relatives  
against the foolishness of faith and be-  
lief, and to tell them that as they have  
to work for bread in the earthly life, so  
they will have to work for happiness  
in the spirit life, and this is my evidence  
given on the best knowledge I have as a  
spirit. My name was Mary Atwater, of  
Burlington, Vt."

This message was given through Alfred  
James. Fraternally,

RILEY M. ADAMS.

## Marvelous Manifestations.

[From Golden Gate.]

H. W. Gould, Mr. Day, Mr. Chap-  
man, Mr. Allen, Mr. and Mrs. New-  
comb, Mr. and Mrs. O. B. Lisher, Dr.  
Munger, nine in all, composed a private  
circle to whom Mrs. Elsie Reynolds  
gave a seance at her residence in San  
Diego, on Thursday evening, May 4th.

For all who are familiar with the  
marvelous phase of full form material-  
ization and especially with the medium-  
ship of Mrs. Reynolds, no assurance of  
"test conditions" will be needed; but for  
the benefit of others, and especially for  
those who have been mystified by the  
persistent cry of fraud, we will say that  
we know, each one for him or herself  
that the presence of mortal confeder-  
ates was an absolutely physical impos-  
sibility, and that the forms that appeared  
were materialized spirit persons, one  
and all.

Owing to the exceptionally good har-  
mony in this seance, the number of  
forms materialized, their strength and  
manner of coming, their vivacity, and  
the confidence with which they ap-  
proached any and all in the seance  
room, surpassed anything that we have  
seen or heard of.

A little before 8 o'clock the medium  
sat at the organ in front of the cabinet,  
or curtain, and began playing and sing-  
ing the "Sweet Bye-and-Bye," being  
assisted by the circle, when almost sim-  
ultaneously Capt. Bird, chief of her  
spirit band, stepped from behind the  
curtain to her side, and remained there  
until three or four verses had been sung,  
and then, laying his hand on the me-  
dium's head, entranced and led her into  
the cabinet; a moment after which a  
little spirit girl walked out and kissed  
her brother, held a short conversation  
with him, and disappeared, being fol-  
lowed by a lady leading a little child,  
who approached the same person, the  
child clinging on to the gentleman's  
lap, and remaining there for several  
minutes, while the spirit mother conversed  
with those nearest her.

Next, a female form, daughter of a  
gentleman and lady in the circle,  
emerged from the cabinet, leading four  
little children to their grandparents, one  
of the little tots saying she wanted to  
sit on "grandma's lap," which she did  
for several minutes, when she got down,  
and, with a leap, sprang ca to her  
grandpa's knees, at the same time throw-  
ing her arms about his neck and rap-  
tulously kissing him. Following these  
appeared Miss and Mrs. Morse, when in  
the mortal, of Minneapolis, and stand-  
ing outside the curtain sang a duet  
most beautifully and with remarkably  
distinct enunciation; in fact, one very  
rarely hears the words so plainly spoken  
while being sung, nor is it often that one  
is privileged to hear soprano and alto  
most beautifully rendered. These two  
spirits are favorites here, having often  
appeared while Mr. Morse, father and  
husband, was visiting here last winter,  
during which time they often sang be-  
hind the curtain, but never outside un-  
til the present time. As these disap-  
peared, a form sprang out and on to Dr.  
Gould, and with a bound, sprang sev-  
eral feet, lighting on one of his knees,  
closely followed by another, who leaped  
on the other knee, while a third sprang

with both knees on the laps of the other  
two spirits, this one being followed by a  
fourth, but there being no room on the  
Doctor's lap, contented himself with  
standing by and looking on, and with  
the usual greeting.

After these had disappeared, and al-  
most before the last form had disap-  
peared behind the curtain, there fell  
out, one at a time, and in close march-  
ing order, a troop of ten! This was one  
more than there were mortals in the  
circle, there being but nine of them.

These ten came very strong, and  
glided around the room, greeting first  
one and then another, pretty much as a  
lot of romping children would meet  
their friends at a picnic. After these,  
six little children came out at a run, and  
with a bound sprang on to Mr. Lisher's  
lap, until he was literally hidden from  
sight.

Here the circle, all but two, raised to  
their feet, and for a time it seemed that  
bedlam was here! Spirits and mortals  
mixed in indiscriminate confusion.  
Spirits came and went, literally in  
droves, or in streams, running hither  
and thither, embracing and kissing  
their friends with all the enthusiasm of  
frolicsome children. No one tried to  
keep count, or to tell how many were  
out at once. In fact, it is doubtful if  
any one could have kept count, for they  
came and went in a continued stream,  
and were so intermixed with the mor-  
tals, and there was such confusion and  
shouting, that no one thought of any-  
thing but the happy throng around him.  
No pen can adequately describe this mar-  
velous scene, nor is it likely that its  
equal has ever occurred on this planet.  
Its mere contemplation seems to daze  
one; in fact, it was emphatically an en-  
chanted scene; an oasis in the desert of  
life; "a thing of beauty that will be a  
joy forever."

After this indescribable scene, which  
lasted for many minutes, and after other  
things of less exciting interest had trans-  
pired, the light was turned out, and  
many beautifully illuminated spirits  
came—four and five at a time. Five of  
them, with one of the lady mortals who  
was controlled by one of their tribe, sat  
down in a circle and held a most ani-  
mated "council." Children (Indian)  
scuffled and played, just as mortal chil-  
dren are wont to do. Spirits played the  
organ and sang most beautifully, "Sister  
Agnes" playing and leading the singing,  
while three other spirits stood by and  
assisted. Oh, how beautifully was this  
"Sister Agnes" illuminated, and her  
"Rosary" was absolutely gleaming with  
light. All in the room had a good op-  
portunity to examine it, as she showed it  
to all, and while playing the organ,  
gave it to a little Indian girl, who went  
though the performance of saying her  
prayer, by pretending to count the  
beads.

A very remarkable feature of this  
never-to-be-forgotten seance was the  
great number of children that material-  
ized, and the strength and confidence  
with which they came to any and all in  
the circle; and no better illustration  
could be given or asked, as to the value  
of harmonious conditions, than was  
here exhibited.

No one here doubted the truth of mat-  
terialization, or the honesty of the me-  
dium. All well knew the premises and  
the impossibility of confederates. All  
had attended many seances in the same  
room, and with the same medium. Some  
as many as fifty or more, and one, at  
least, more than a hundred; therefore,  
an atmosphere of confidence, harmony  
and sympathy pervaded the room, and  
hence the marvelous results. And so  
might all be blessed, if all would lay  
aside their prejudice, learn the truth,  
and enter the seance room in the same  
condition of mind. Oh, my skeptical  
spiritual friends, what terrible wrongs  
have you done yourselves, and poor,  
persecuted, materializing mediums, by  
your self-enforced ignorance and un-  
reasoning prejudice toward these un-  
offending mediums. Why will you not  
go, calmly, kindly, and patiently, and  
investigate this greatest of all truths?  
Violence, grabbing and denunciation is  
not the way to test this great mystery.  
Don't think that because you do not un-  
derstand or comprehend the matter or  
because old Mother Nature did not wait  
to consult you before formulating her  
unchanging laws concerning these  
things, that you have a right to dictate  
your own conditions to the angel world,  
or to the metes and bounds by which  
they shall be circumscribed. And among  
other important matters, don't forget  
that he that has given a subject much  
careful investigation is in better condi-  
tion to decide that subject, than he who  
has given it very little attention, or no  
attention at all.

Thousands of intelligent and honest  
men and women have given many  
months and years to the careful investi-  
gation of this subject of materializa-  
tion, and among these you will find no  
doubters; while other thousands attend,  
at most, two or three seances, or none  
at all, and poison the atmosphere with  
cries of fraud, every word of which is  
ammunition for enemies of the cause,  
and is industriously used to crush me-  
diums of all phases, and to defeat the  
angels in their heaven-born mission of  
uplifting suffering humanity! In a word,  
you are your own, as well as all me-  
diums', worst enemy.

Think not that the outside world has  
any more confidence in, or respect for  
your intelligence and honesty than they  
have for the mediums you denounce as  
frauds, or their defenders whom you de-  
nounce as "aiders and abettors of  
fraud." They simply accept your  
charges as proof that all mediums are  
frauds, and all Spiritualists fools or vil-  
lains.

Here was a seance where the condi-  
tions were as faultless as they well could  
be; and the result was that fully a hun-  
dred forms, a large portion of whom  
were little children, materialized and  
moved about with the strength and con-  
fidence of mortals—enthusiastically  
greeting their friends with fond embrace  
and loving words and kisses, whereas  
the presence of one hostile mind, in the  
words of "Gruff," would have "marred  
the whole seance," and no doubt that  
person would have gone away denounc-  
ing the whole thing as fraud.

JAMES ALLEN,  
San Bernardino,  
Mrs. D. L. NEWCOMB,  
Mrs. D. L. NEWCOMB,  
DR. H. W. GOULD,  
O. B. LISHER,  
M. A. LISHER,  
GEO. H. CHAPMAN.  
SAN DIEGO, May 12, 1888.

## Materialization Forms.—How Shall We meet them?

Years ago I had a friend who was  
generous to a fault. He freely gave  
wherever he thought there was need.  
With all his liberality, he was singularly  
successful in business, and when he  
passed to the other life left a large for-  
tune, which was mainly distributed to  
charitable institutions.

Walking with him one day, we passed  
some beggars sitting on the side  
walk,—pitiful specimens of humanity  
with large placards in front of them,  
detailing the misfortunes that had be-  
fallen them. One, not over thirty years  
old, had lost a leg in the battle of Wat-  
erloo; another had lost his eyes by an  
eruption of Vesuvius which must have  
occurred twenty years before he was  
born. The cards must have been heir-  
loom, handed down at least one gen-  
eration. These little discrepancies ap-  
parently made no impression on my  
friend, who emptied his pockets of his  
spare change, giving something to each  
of them. As we passed on, I said to  
him, "Do you know that these poor fel-  
lows were up before the police court a  
few days ago for being engaged in a  
drunken brawl?" I shall never forget  
the expression of his face as he turned  
to me and said, "It is my duty  
as well as my pleasure to give; the re-  
sponsibility of using it is theirs, not  
mine."

Many years had come and gone, and  
the memory of my friend had almost  
faded from my mind. I was engaged  
in studying materialization. As my  
custom is to take one thing at a time,  
I did not trouble myself about the qual-  
ity. I did not even propose to myself  
what I might do afterward; but did  
propose, if there was any truth in it,  
to so clearly demonstrate it that no  
doubts should come up as disturbing  
element in any subsequent investi-  
gations I might make.

When I had finished my investi-  
gations on this point, I found that I stood  
on the shore of a boundless sea of specu-  
lation and uncertainty. I could not  
help asking myself the question,  
"What are these forms that, for a few  
minutes only, clothe themselves in ob-  
jective reality, bearing the semblance  
of my friends, bleached with the likeness  
of the medium? Are these my father,  
my mother, my wife, my brother? Is  
this the rollicking boy who made the  
hills echo with his laughter, now whis-  
pering in my ear so low that I can  
scarcely hear him?"

In the midst of this perplexity, this  
whirl of unanswerable questions, the  
voice of my old friend came to me:  
"Don't stare these sensitive beings out  
of countenance, but give to them all  
that you can of your better nature, and  
you shall have your reward. If there  
is a possibility of mistake as to identity,  
if you are in any way deceived, the re-  
sponsibility is theirs, not yours. In all  
true seances, if the forms are not what  
they are supposed to be, they are, at  
least, beings from another life, seeking  
strength and comfort from association  
with you, else they would not com-  
e. Let not a shadow of doubt or distrust  
bar their approach. Have no awe, no  
reserve, no fear as to what they are, and  
they will blend into your soul, become  
a part of your life. In the true relation  
which you hold to them will be the ful-  
ness of what they bring to you."

With a nature naturally skeptical,  
and a mind trained to a close compari-  
son of objects, it was not easy to accept  
this advice. What, then, was to be  
done? It was plain that I must move  
on, or abandon all that I had so success-  
fully demonstrated.

I could not launch out into the specu-  
lation of "psychical research." I had  
not time for that; so I decided to follow  
the course which had been suggested  
to me. I would lay aside all reserve,  
and greet these forms as dear departed  
friends, who had come from afar, and  
had struggled hard to reach me.

From that moment the forms, which  
had seemed to lack vitality, became  
animated with marvelous strength.  
They sprang forward to meet me; ten-  
der arms were clasped around me; forms  
that had been almost dumb during my  
investigations now talked freely; faces  
that had worn more the character of a  
mask than of real life now glowed with  
beauty. What claimed to be my niece,  
ever pleasant and earnest in aiding me  
to obtain the knowledge I was seeking,  
overwhelmed me with demonstrations  
of regard. Throwing her arms around  
me, and laying her head upon my  
shoulder, she looked up and said: "Now  
we can all come so near you!" Her  
wonderful spontaneity of character at  
once asserted itself, and has ever since  
been the delight of all who have come  
in contact with her.

My association with these forms is of  
the most simple character; it is that of  
children with each other; we realize  
the full force of the Master's words,  
"Except ye become as little children, ye  
shall not enter the kingdom of heaven."  
Science may wrangle over the supposed  
movements of molecules and atoms,  
and the correlation of forces; may dis-  
sect the bird to find its song; but love  
alone shall set the boundaries of knowl-  
edge. The key that unlocks the glories  
of another life is pure affection, simple  
and confiding as that which prompts a  
child to throw its arms around its moth-  
er's neck.

To those who pride themselves upon  
their intellectual attainments, this may  
seem to be a surrender of the exercise of  
what they call the higher faculties. So  
far from this being the case, I can truly  
say that until I adopted this course, sin-  
cerely and without reservation, I learn-  
ed nothing about these things. Instead  
of clouding my reason and judgment,  
it opened my mind to a clearer and  
more intelligent perception of what  
was passing before me. That spirit of  
gentleness, which, more than anything  
else, crowns with eternal beauty the  
teachings of the Christ, should find its  
full expression in our association with  
these beings.—[E. A. Brackett, in Ma-  
terialized Apparitions.

## A Marvelous Cure by Dr. A. B. Dobson, Across the River in Illinois.

HANOVER, Illinois.

Dr. A. B. DOBSON:

One of the greatest cures has been  
performed by you in my family that  
medicine ever did. My daughter Emma  
was sick for months with a complication  
of diseases and was attended to by three  
physicians until she got so low she  
could not turn in bed, or scarcely swal-  
low, and all hopes gone for her recov-  
ery. At this critical period we sent for  
your remedies and commenced giving  
them to her. In a few hours we could see  
a change for the better and in three  
days she was up, and after taking the  
remedy a few months, she is as well as  
any person in our country, and no one  
can tell that she ever had been so near  
the grave. The most remarkable event  
about this case is this: after she could  
get around the house she ate too many  
oysters which made her very sick. The  
next day I wrote to Dr. Dobson, stating  
the case; but before I put the letter in  
the office, I received one from him  
answering every question in the letter.  
I had not sent, he also sending many  
remedies, which soon completed her  
cure. This showed me he could answer  
questions by some power outside of  
himself. I wish I could let everybody  
know the great power Dr. Dobson has  
in curing suffering humanity, and I  
earnestly ask you to write to me in re-  
gard to this case, for I am willing to  
give testimony under oath to the above  
facts.

H. B. HUNT.

The above was told Calvin E. Ne-  
throp, a highly respected citizen of Ma-  
quoketa, by Mr. Hunt, a short time ago.  
—Maquoketa Record.

## Mrs. Effie Moss.

To the Editor of The Better Way.

Having for some time attended Mrs.  
Effie Moss's seances, from which I have  
derived much satisfaction, and, having  
received many personal tests, I think it  
my duty to write an article in her behalf,  
giving an account of one of her seances which  
I attended on Friday afternoon, June 8.

There were nine persons present, all of  
whom were in perfect harmony with the  
occasion. One of the first spirits to ma-  
terialize was Lucille Western, who is one  
of the most perfect materializations we have  
seen. She is some five inches taller than Mr.  
M.; she called me to the cabinet and  
showed me that she had nothing on her  
head or feet that could possibly add to her  
height, then entered into conversation  
with me, telling me something that was  
then occurring in my home at Bridgeport.  
(This I had corroborated on my return.)

Every one in the circle received a mes-  
sage from their spirit friends and relatives,  
which seemed to prove perfectly satis-  
fying to them, some appearing two at  
a time. I was again called to the cabi-  
net and found my sister and sister-in-law  
waiting to receive me; both stood as  
talked to me for some minutes in full view  
of all present; then, taking me into the  
cabinet, they conversed with me alternat-  
ly; at the same time the spirit control,  
Jack, spoke to me from another part of  
the cabinet; then spirit Granny Brooks, an old  
English lady, and Lillie, the child spirit of  
this cabinet, spoke to me from still another  
quarter. Minnie, the Indian girl who  
controls the medium all through the seance,  
then spoke; she was seated in her usual  
place in the corner of the cabinet. During  
the seance a spirit materialized from the  
floor in front of the cabinet. Those in the  
circle could plainly see her as she arose  
gradually, making it impossible for any  
deception to be practiced. This spirit was  
recognized as the wife of a gentleman  
present. In all there were some eighty  
or twenty forms materialized during the  
seance, all of them being recognized by  
their appearance and individuality. As  
there is one circumstance which I must  
relate, showing the perfection of material